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COVER: WALT CROWLEY



OPEN DOOR CLINIC

CULMINATING MONTHS OF STRUGGLE, C.O.D.E. PLANS TO START THE "OPEN DOOR CLINIC" BY MID-OCTOBER. STAFFED BY PHYSICIANS, PSYCHIATRISTS, SOCIAL WORKERS AND CONCERNED INDIVIDUALS. ALL VOLUNTEERS. THIS CLINIC WILL HANDLE THE FULL RANGE OF MEDICAL AND PSYCHIATRIC PROBLEMS IN THE HIP COMMUNITY. THE CLINIC WILL PROVIDE BOTH TREATMENT AND REFERRAL AT ONLY A NOMINAL FEE WHICH MAY BE PAID IN SERVICES. IN ADDITION TO NORMAL HOURS OF 6:PM TO 12 MIDNIGHT, A 24 HOUR EMERGENCY PHONE SERVICE IS SCHEDULED... THIS WILL BE YOUR CLINIC, DESIGNED TO SERVE YOU AND THE ENTIRE SCENE. BUT RIGHT NOW IT NEEDS YOUR HELP... AS URGENTLY AS YOU MIGHT, ONE DAY, NEED THE CLINIC... IF YOU CAN CONTRIBUTE TIME, MONEY, OR LOVE, CALL LEE KIRSCHNER AT LA 5-8463. @

2 ACLU: the 'worship' of rights

Lincoln advised a nation threatened by civil war that "a house divided against itself cannot stand." It is as if part of the family had encamped itself in the second story and from there began shooting at the foundations. To alter the metaphor a bit, negro looting might be thought of as an instance in which the servants - long confined to their quarters - decided to visit the living room. It is also imaginable that the majority of Americans have been living more or less comfortably in this nation's front room and also getting its fill of the plastic packaged abundance that crowds the nation's kitchen and yet have in their sated wonder almost totally missed visiting some of the other rooms in the house. One of those "other rooms" especially concerns us here. Not the ghetto - the servants' quarters - but something like the doghouse, or - if the home can support something more human than a canine defense - the Public Safety Building.

It would be just fine and right if we could ignore that part of the house. After all, the matters that concern its occupants are a bit depressing and even occasionally awful. So almost any American can be excused from not looking that way too closely... i.e., watching these watchers. Except that all too frequently these watchers confuse their watching with meddling. In fact, it should continually be suspected that they will do just that. For as human beings they carry within their craw at least the normal measure of grasping-power that we have learned to expect of our cultured species. What is occasionally most exasperating is that they are in the position to do something about it, i.e., they carry guns and promenade in a costume which to a masochist's eye must be the very paradigm of the perfect lover. Most hidden items in the home, like scotch in the closet or pornography under the mattress are more or less innocuous. The biber can be expected to drink alone and the pubescent voyeur can be expected to grow up with normal healthy sexual habits, i.e., he will continue to be excited by pornography. These little closet dramas usually hold no skeletons. But "worshippers" of familial rights are too frequently upset by the sometimes deathly emanations from that "Other Room."

"Worshippers" that's the term chosen by members of our own police department to describe a couple of local young men who recently visited their padded cell. The occasion was the arrest of David Wagner 20, and David Fairbrothers 19, under our most recent local travesty of first amendment rights: the Loitering ordinance. Too bad for the police they happened to arrest a couple of provos, i.e., people who adamantly insist on their rights; in this case their rights of due process. "Worshippers of the ACLU" was what they were called when they continued to insist - through 10 or 12 hours of confinement - to call their lawyer.

In this sense of "worship" Helix too can be considered intensely religious. And as an object of worship Seattle's ACLU has in the past months been celestially qualified. In the interest of public revelation we would like to look a little more closely at a few things the ACLU is involved in right now. In our opinion, since they all involve civil liberties, they are "news" of the first order. The Wagner-Fairbrothers case has been reported in the local press. We would like to add a little more and then go on to some other things.

loitering: wagner-fairbrothers

Three months ago the ACLU; Charles Ehlet, assistant director of Legal Services Center; University of Wash. Law Profs. John Junker and Howard Heffron made constitutional objections to the then proposed loitering law before the City Council. It passed anyway. The prior ordinance - the "abroad at night" ordinance had been earlier challenged by the ACLU and was declared unconstitutional last spring by the Washington State Supreme Court in a 9 to 0 decision. Last week Wagner and Fairbrothers were arrested under the new ordinance. Trial has been set for Oct. 31, 1967. They will be defended by ACLU cooperating attorney Philip Burton, U.W. law prof. John Junker and ACLU staff council Michael Rosen; or, once more the round.

The objections to the law are by now self-evident. It is unconstitutionally vague in that it permits the whim of a policeman to determine if an arrest shall be made, and that it unconstitutionally permits arrests for mere suspicion. "One of the distinguishing features of a free society is that its citizens have freedom of movement. A necessary incident of this freedom is that a person is presumed innocent and need not explain to the state who he is and where he is going."

Wagner and Fairbrothers were charged with "loitering or prowling under circumstances that manifested an unlawful purpose and warranted alarm for the safety of property in the vicinity..." That is, they were walking north on 16th Ave. East, on the side of Capitol Hill that slips into the Central Area, in front of Group Health Hospital. There, at about 1 a.m., they walked past a police car; that is, of course, they "loitered or prowled" past a police car, somehow "manifesting an unlawful purpose." The police car followed in hot pursuit - for about a block - and pulled the walkers over. When they demanded that the "alarming" young men identify themselves, they were further "alarmed" to find that the young men responded with the objection that they were American citizens and that they didn't have to identify themselves. They were promptly searched and driven to the Public Safety Building.

There for the next 10 or 12 hours they would make this repeated demand. "We want our call and our lawyer, and we want them both now." Every policeman within ear shot would hear them. Dave Wagner, especially, would "demand" his rights and not "ask favors." He would be called by the police not knowing his name - the "unreasonable one," and it was his insistence that prompted the police to title them "worshippers of the ACLU."

After being first informally charged with "refusal to identify" they were then separated...the police apparently figured that Fairbrothers, if alone, with their gentle persuasion, might yield. Fairbrother didn't. They were then formally charged and told their rights. They responded that they wanted them "right now." Instead they were taken upstairs, booked, and dismissed to the drunk tank which the cell keeper figured would be "good enough for these guys." It wasn't. The games continued. They were taken to a doctor which they didn't need...then. They protested that they wanted a professional person, but that they wanted him to be a lawyer not a doctor. Taken back to the tank Wagner was soon pulled and put in a padded cell 5 ft. by 5 ft. and 8 ft. high. Wagner had in no way resisted the police officers. He made it his habit to put his hands in his pockets. The simple reason Wagner was put in a padded cell was his insistence on having counsel. Denied toilet facilities, he had to do it on the floor. Then there was hardly room to sleep, and he couldn't anyway. He continually requested of every officer with whom he had contact that he be given his call. He was consistently refused.

Wagner was eventually taken to see an immigration official. He stated that he was a U.S. citizen and continued to plead for his attorney. He was refused and taken back to his cell, but not before he passed Fairbrothers on the way. The police might have by this time understood that there was clearly involved here a matter of principle. Wagner said to Fairbrothers, "Do not submit."

At no time were either of them beaten. Wagner was on one occasion shoved to his cell, but as every red-blooded late-show disciple of the fight against crime knows, it's sometimes necessary to get "a little rough" with people who insist on acting like children; that is, who unreasonably insist upon their rights. There was "the threat" of violence. But, that again, "we've learned to understand, is to be expected. Officer 2001 who took Wagner back to his cell after Wagner's "Do not submit", stood over his slumped body - Wagner had fallen to the floor exhausted, he was getting frantic - and had raised his arm when another officer took it and said, simply, "come on..." Wagner advised Officer 2001 that if they both respected one another as human beings things would be just fine. After 2001 slammed the cell door, Wagner assured him that he still loved him.

Finally, after 10 or so hours, - it seemed like more than a day to Wagner - they were both taken before a judge. After waiting in line for a time their turn came. The prosecutor asked the judge to get their names. They replied that if he forced them to do that the principle involved would be lost. They told the judge that they had asked at least one hundred times for an attorney & a call but that they had been refused. They indicated to the judge that the principle involved was whether they are American citizens had the right to walk the streets without giving their names or destination. The judge agreed that they had that right. They asked for counsel, and the judge agreed to hold off the proceedings until their lawyer arrived. However, when they left the courtroom to make the call they were soon told by a trustee of the court that the charges had been dropped and that they were free to go. While waiting in the hall for their belongings to be returned they were told "in a most offensive manner" by officer 2001 to sit down. They replied that they were free and that he "didn't have to treat us like animals anymore." Wagner was quick-

WE'RE
MOVING

WE HAVE STILL NOT FOUND AN OFFICE. WE DECIDED THAT WE SHOULD BE IN THE DISTRICT...OR VERY NEAR IT.... SINCE WE CANNOT PRINT HERE WHERE OUR NEXT OFFICE WILL BE, WE WILL HAVE TO DISTRIBUTE THE NEXT PAPER FROM THE BACKDOOR OF THE ID.OR SOMEWHERE NEAR BY..... WE WILL ALSO HAVE TO SET UP A FOLD-ING STATION SOMEWHERE IN THE DISTRICT. IF THE FREE U. HAS A ROOM FREE PERHAPS THEY WILL ALLOW US TO USE IT. THAT'S FOR THE EVENING OF THURSDAY THE 12TH and ALL THROUGH FRIDAY THE THIRTEENTH...IF YOU MISSED IT. IF YOU CAN HELP US FOLD THEN PLEASE LEAVE YOUR NAME ON THE SHEET AT THE ID. WE WILL FOLD AND THEN WE WILL LET PAPERS OUT FOR SALE ON FRIDAY AFTERNOON.ALSO IF YOU HAVE ANY LEADS ON BIG OLD HOUSES OR RELATIVELY CHEAP STOREFRONTS IN OR QUITE NEAR THE DISTRICT PLEASE LEAVE YOUR NAME AND NUMBER AT THE ID. LEAVE ANY LEADS THERE TOO.....THANK YOU.

NOWHERE
EAST

• Two from Vietnam : interviews with sgt. X •³

by gene johnston

IMAGE and

Scene I: Again and again the four scrawny men in black pajamas flee across the open paddy. Each time something is wrong, the order is shouted, gasping and expressionless they are brought back at gun-point to the starting line. Once more the cameras are set, the sound gear readied, the tense GIs poise their weapons: Go. Zigging and zagging, the black figures flee after the bluish smudge of hill where their brothers wait. It's right! A cry comes down from someone on the camera truck: brittle crash of small arms. Black blots twitching in the Asian ooze.

Scene II: "Artillery Hill" was the graveyard for 16 assault helicopters, shot down in minutes by Viet Cong. Charlie is known to be trapped up there. For three days, a U.S. brigade practices a charge up the slopes, while cameras grind. At last, time to put it in the can, as the media boys say. Someone gives the order--a general? a Sammy Glick with his cap on backwards?--and the brigade storms the hill. Net result: one GI accidentally killed, all Charleys gone home.

It's not Hollywood, only the dinner news film we saw on our TV screens, designed to aid digestion and sell the war called by one just-returned veteran, "A meaningless, hopeless mess by nearly everyone I met--including officers." The above scenes were staged for the benefit of ABC and CBS, he said, and were common gossip in what he called "a PR man's war, like peddling plague with singing commercials."

He is in his early twenties, enlisted at 17, with three years to go--a young man of upper-class background who meant to make the Army his career but came out of the crucible of Viet Nam hating the military and ~~destrusting~~ authority in all guises. Don't imagine a natural rebel. He has had no disciplinary trouble, has received quick promotion, and hardly knows or cares what a Hippie is.

Serving as a medic-pharmacist at Cam Ranh Bay and combat areas to the North, he tells a story far from the stereotype Peaceniks creed.

"I don't blame guys for killing everyone in the Free-fire zones. It's like this: we just can't fight them in their backyard. You bring them over here and dump them in Spanish Harlem and see how long they last."

Our allies, the South Vietnamese -- soldier and civilian -- he considers "only human because they have two canine teeth instead of four. Their army is a bunch of transients, waiting to steal something and go home. Give them good small arms, like some people say, and you'd be short a lot of good small arms."

The average weight of the elite ARVIN units is 98 pounds, while the Northerner is a big, well-nourished specimen. For this reason, NVN troupes cannot be used in the terror-actions comprising most of our miseries there. Our main enemy is the very peasant we profess to be protecting.

"The peasant will sell whatever you give him: food, medicine, building material. So will the educated people. But their standard of living doesn't change. I think the money goes North after complicated transactions with Chinese merchants who abound in the cities."

He saw Cam Ranh change from tents on sand dunes to a city reminding him of Newark, N.J. -- paved streets, four story buildings, etc., upon which the U.S. has a 99-year lease. "Get out of Cam Ranh and turn it over to the yellow dwarfs, like what's-his-name called them? Not likely"

But what about our pacification program? "A joke. We treat mostly Charlies. The peasants are afraid of us and our medicine. In fact, the VC come into our cities to rest and earn a few bucks. They work on the docks and drive pedi-cabs. You have to watch those pedi-cabs. You go for a ride out in the tulies and don't come back. They get about \$4.50 per fighting soldier. A medic was only worth \$4.00. For a helicopter, \$50! Buy a lot of fish for that."

In Cam Rahn village, a sprawl of shacks he compared in size to Greenwood, are hundreds of bars with a floating population of 20,000 prostitutes. These girls, who pour into isolated Cam Ranh on the principle of supply-demand, are 85-90% infected with VD, he said. "They run away when we try to clean them up. They hate the needle, and they don't like doctors poking them around. They have their pride, you know."

Along with the garden variety diseases, they possess a few refinements of their own. "There is a group of GI's with things nobody's ever seen who will remain over there till they are cured, or rot away."

Enormous sums of US cash are spent in this village - "You can't expect kids to be satisfied with Playboy" - but the living standard never improves. This money, too, ends up in Hanoi coffers, he believes.

"You must understand that all Vietnamese hate us. We have to blow up everything, it's the only way. Let's say there's some VC sniping from a village. We go in and tell the old men and women and kids to kick out these guys. They don't go. Would you leave your house? They go down in the cellar - three feet deep. BOOM. You wouldn't believe what a gun-platform helicopter can do. I never saw napalm, but for sheer hell, phosphorous can't be beat.

How is morale among US troops? "The army becomes a huge group of individuals over there. People learn to think for themselves. Going back on the troopship, I met only one guy who thought we should be there. You realize everything you've been told in the States is either silly or a lie, but you do what you're told because you're making a lot of money and you don't want to go to Leavenworth. Most guys don't care about Peace groups or Hippies or college kids with deferments. You don't care about anything but

POT in VN

Free tip to Narks: No need to rummage campus dustbins. HELIX tells you of an American city of 50,000 souls where 75% to 80% of the population smokes marijuana "regularly," (i.e. twice or thrice weekly), where 95% use it occasionally, and where any pedestrian will direct you to an outlet where the retail price - combed, cleaned, and dynamic - is \$10 a kilo (2.2 pounds).

The city is Cam Ranh Bay, Viet Nam, America's fortress port, and the mind-blowing statistics come from an Army sergeant-pharmacist who was part of the hushed-up anti-pot campaign. Sergeant X, as he shall be known for obvious reasons, was in charge of contraband pot, although a user himself as were many of the service police (CID) doing the snooping. His overall figure comes not from the delicious haze that must hang over the place, but from a high-ranking CID official.

This officer told X that "The situation is incredible! We can't arrest colonels and doctors and lawyers and heroes! What would the folks back home think?" So the peasant who grows it as he has for eons is methodically busted, in the fatuous hope the supply will evaporate. GI's are snatched-only if they mail home an anti-care package.

"Don't think it's only line'doggies blasting," said X. "Of the eight MD's and specialists I knew, only one didn't use."

He told of sharing a pipe with a friend when a notoriously gung-ho surgeon came upon them, snatched the pipe, took a huge hit, and, tripping off, pronounced: "Smells like pot." The weed, X says, has a unique odor and it wafts and billows through officers' hooches with rare exception.

Canabis is so plentiful, so cheap, and so excellent that X knew of no 'speed' or heavy-drug use. Opium, while available, is not popular. "I knew of no heavy addiction. With all that grass, who needed it?"

The Government, increasingly frantic that this scandal not be known, does painstaking checks of packages coming from Viet Nam. A postal inspector was recently quoted as saying in 50 years of "randomly opening packages," he had never seen pot of the quality seized.

Remember the Exploding Korean Doll Scare last Xmas? Dear ones were warned that dolls sent home by boys Over There had a horrid propensity to burst into flame, thus packages containing these dolls must be confiscated. "Ridiculous," said X, laughing. "Dolls are commonly used to ship pot. You take out the stuffing, shove in pot, and it looks right going thru the X-ray machines used to check parcels. Those dolls only exploded your mind."

Sergeant X, a medic-paratrooper who did combat time in the Duc Pho area, said he knows of occasions when combat teams would land from helicopters, rush into the tree-line, and light up. While the radio operator supplies a fictitious itinerary, everyone gets bombed. "Not too many officers blast out there, though most drink vodka or something so they can count everybody when the chopper comes in again."

From numerous conversations with GI-narks, X believes the Army has given up on bothering pot smokers who don't send presents. "There would be nobody left to guard them," one told him, "Have you got a joint?--I'm bushed."

The ultimate giggle to him is that eventually the story will break in a facetious two-paragraph dismissal by Time or Newsweek--something to the effect: "Our boys will try forbidden fruits;" but actually thousands of kids whose biggest kick had been Spearmint & Playboy return to demolish the absurd myth of evil old pot.

Affadavit Request: district housing

It is by now a weary fact that some district realtors have been consistently inclined to practice all sorts of rental shucks. So weary that in the past when complaints have been made by the burned to any number of organizations which hear such complaints, they have in their legal impotence replied, "Yes, we know, we hear often that so-and-so has such-and-such but we are powerless to do anything about it." So they discontinued even filing such complaints.

Now two campus organizations, the ASUW and the GRADUATE AND PROFESSIONAL STUDENT SENATE are "contemplating that some action will be taken." The flood of fall students looking for homes has brought the issue up again. Thus, both organizations make this request: "Anyone having experience with or personal knowledge of racial discrimination or other bad rental practices should contact the GRADUATE AND PROFESSIONAL STUDENT SENATE at 205 HUB, U. of W. If they should choose to mail their information it is also requested that they include their name and address in order that they may be contacted."

Whether used for action now or later it would seem advisable to start collecting the evidence right now.

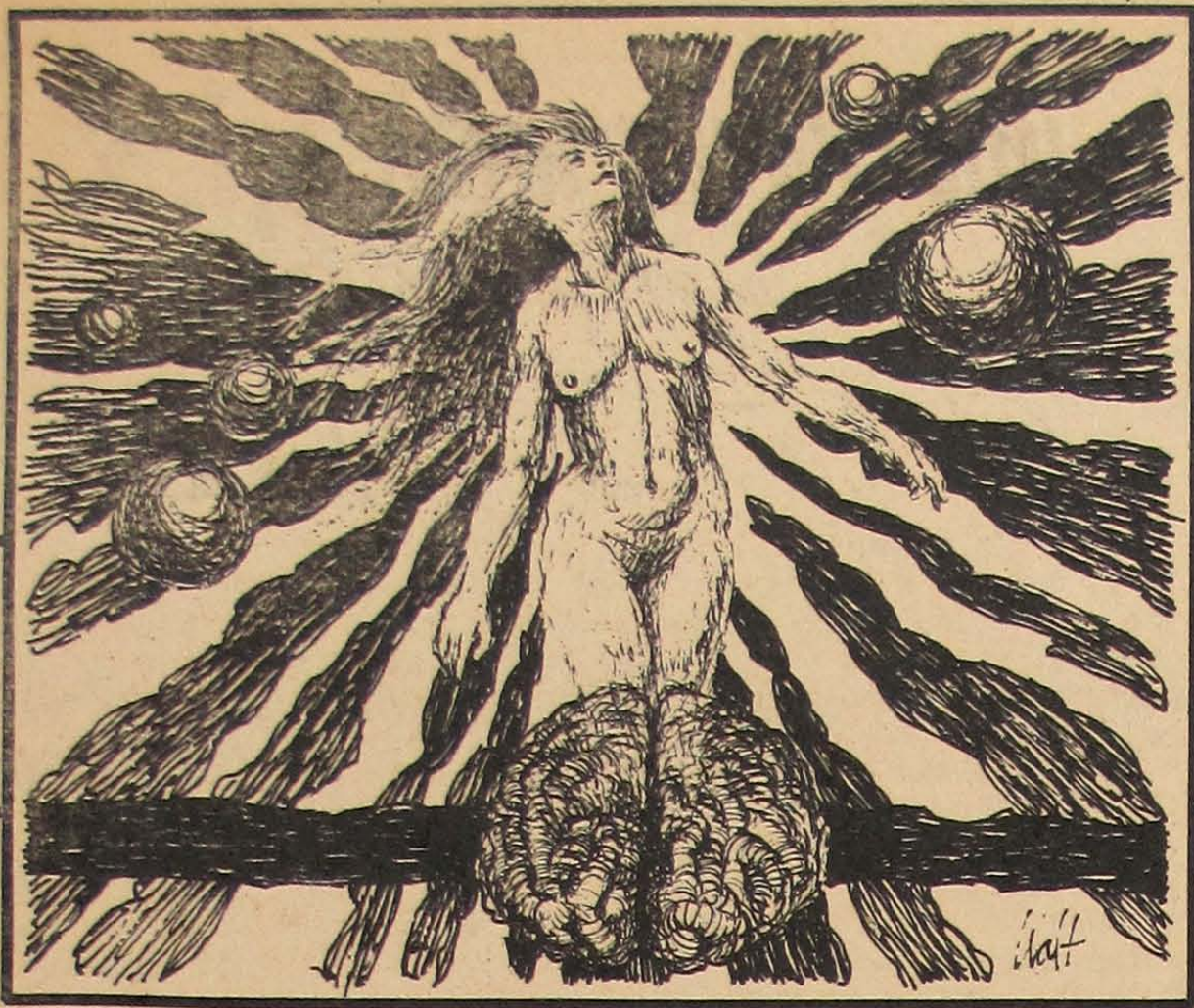
getting through the day. I guess most felt everyone should be allowed to finish college, regardless of grades, and then go in. But if someone can escape going over there, more power to him."

He suddenly laughed. "They used to show us this movie with old Johnson sitting behind his nose with all these maps flashing, and he'd say: 'Wha Viet Naam?' Everybody would break up. That's what we wondered too."

DOPE:

THE DOPE COLUMN THIS WEEK IS BEING DEVOTED TO A FAIRLY COMPREHENSIVE PROFESSIONAL DESCRIPTION OF THE DRUG LSD. WE HAVE EXTRACTED IT FROM A HISTORY OF THE DRUG BY DAVID E. SMITH, MD, MS, APPEARING IN A PUBLICATION OF THE UNIVERSITY OF CALIFORNIA MEDICAL CENTER.

BACK DELAY



On the physiologic side this compound acts as a sympathomimetic agent, which means it mimics the effects that are brought about when the sympathetic nervous system is stimulated. Thus, the pupils dilate after taking LSD, the blood pressure rises slightly, and the pulse quickens. However, the physiologic effects really are quite minor compared to the profound psychological effects that are seen.

When someone ingests an average dose of LSD, (150-250 micrograms) nothing happens for the first 30 or 45 minutes, and then after the sympathetic response the first thing the individual usually notices is a change in the way he perceives things or illusions. Frequently the first thing he notices is that the walls and other objects become a bit wavy or seem to move. Then he might notice colors that are about the room are looking much brighter or more intense than they usually do and, in fact, as time goes on these colors can seem exquisitely intense and more beautiful than any colors he has seen before. Also, it is common for individuals to see a halo effect around lights, also a rainbow effect. The ordinary white light looks much brighter, and one can see numerous colors surrounding it.

Hallucinations, and by a hallucination I mean a false sensory perception without a basis in external reality, are rather rare with LSD. What is more common is that we may call pseudohallucinations, where the individual may see something but at the same time he also knows his perception doesn't have a basis in external reality. For example, he may see geometric forms of figures or brilliant colors, and he realizes that they really don't exist out there.

There is another kind of rather remarkable perceptual change, referred to as a synesthesia. By this I mean the translation of one type of sensory experience into another, so that if one is listening to music, for example, one can sometimes feel the vibrations of the music in one's body, or one can sometimes see the actual notes moving or the colors that he is seeing will beat in rhythm with the music, so that we have a translation of one type of sensory experience into another type of experience.

If we move very quickly from the perceptual changes now to the emotional changes, we find there are much larger swings of mood than we ordinarily see. There is a more marked emotional lability than one ordinarily notices, and the changes in emotion are very frequent. Early in the LSD experience, one is often noted to be euphoric and when the individual is asked, "Why are you laughing", the person says, "I don't know, really, but I just feel like laughing." This laughter can very rapidly change to sadness and crying with very small changes in the environment. For example, one could be looking out and seeing green grass and blue sky, and the green grass looks more green than he has ever seen it before, and the blue sky is more intense, and it is beautiful, and he has an ecstatic feeling over the beautiful colors. Then perhaps the sun will go behind a cloud, and it gets gray, and suddenly he feels very blue and very sad, and it seems that everything in the whole world is turning gray, and this is what is meant by marked emotional lability and the accentuation of mood.

The third area where we see changes is the area of cognitive functioning, of ordinary thinking. When one is under the influence of LSD there is no loss of consciousness. It is not as if you take an anesthetic drug and leave the picture. You are fully conscious, and you usually remember most of what happens to you. Your thoughts move much more rapidly than usual, and you don't necessarily think in the same logical way or on the basis of the same causal relations that you generally do. Things that are ordinarily thought of as being opposite can now exist together and are not seen as opposites.

For example, black and white become equal, or good and bad frequently become equal. A person can feel heavy and light at the same time, so there is a kind of breakdown of our ordinary way of logical thinking; but again if the person is asked to do something, he usually can perform the task although he may be annoyed. If you ask him to write his name or take a psychological test, he may say, "I know I can do this, and don't bother me now. I just want to go on having my experience."

Time sense is frequently affected, too. Past, present and future frequently get mixed up. Also, there are strange bodily sensations that occur. The extent of one's body seems to become a lot less clear, and one sometimes feels much closer to the universe. Sometimes one's hands seem almost disconnected from one's body, and when one looks at them he may feel these hands are really not his hands and may say, "It almost seems they are separate and away from me." There are certain other bodily distortions such as elongation of the neck and other phenomena of the "Alice In Wonderland" type that occur.

What is an interesting feature is that anything that happens while one is under the influence of LSD frequently assumes an increased sense of meaning or an increased sense of importance...

I think this is one of the feelings that can be taken advantage of in the therapeutic use of LSD. Any new insight or new understandings gained by or given to the individual under LSD may seem to have much more meaning than if they were gained when one did not have LSD. In some individuals these new meanings may persist long after the LSD session.

What the individual experiences while under the influence of L.S.D. is greatly dependent on his personal structure, his set or attitude prior to the experience, and the setting or environment surrounding the drug experience variation in any of these parameters can greatly alter the individual drug experience.

In the early days after LSD's psychological effects were found it was felt that LSD simulated a model psychosis; psychological symptoms seen in certain types of psychoses, such as schizophrenia. Some people expressed the idea that perhaps this drug could be used as a tool that would induce a model psychosis, and in this way we could learn more about schizophrenia and also could perhaps use it as a tool in drug screening so that if we brought about this model psychosis with LSD we might then try other drugs which would reverse the effects and thus have a screen for drugs that might be useful in treating psychoses.

We no longer think that LSD produces a model psychosis. While some of the psychological effects it produces are seen in some forms of mental illness, there are many differences that are noted. Therefore, most people do not believe that the model psychosis notion was valid. Along the way people began searching for endogenous compounds which were like LSD and which might be responsible for causing illnesses like schizophrenia, but at the present time no such endogenous circulating compound has been found.

While the "model psychosis era" of LSD use was slowly losing momentum, the popular era was just beginning. In 1957, Aldous Huxley wrote "The Doors of Perception" relating his psychedelic experiences utilizing mescaline, a compound which has similar psychological properties to LSD. Soon after Leary and Alpert, at Harvard, gave birth to the "psychedelic cult" which included a group of intellectuals in Cambridge who felt LSD enhanced their powers of creativity. The media spread the news of the psychedelic cults' mystical experiences throughout the nation, and today we see the use of psychedelic chemicals increasing by geometrical proportions, so that in certain sub-cultures such as the Haight-Ashbury, use approaches 100%. In later articles, the social significance of such widespread use of powerful psychedelic chemicals will be discussed.

As to the present medical status of LSD: It is considered an investigational new drug by the Food and Drug Administration. That means that there hasn't been demonstrated for the drug either the requisite safety or efficacy with regard to its treatment utility to warrant its being made available on a prescription basis.

In properly supervised circumstances, with subjects who have been previously medically and psychiatrically screened, the incidence of adverse reactions is extremely low. In circumstances where there is not the proper supervision and where individuals are not screened before they take the drug, the incidence of adverse effects is significantly higher.

What sorts of adverse effects do we see? First of all, in humans there are no valid direct toxic effects to any organ of the body that has been caused by LSD in the usual clinically effective doses.

an individual can knowingly take the drug and then feel that the drug has kind of gotten away from him, and he is being controlled, or that he can no longer control the psychological effects that are happening to him. Under this circumstance some individuals panic and become frightened. They want to be taken out of this state immediately. They sometimes try to flee the situation which they are in. It is as if, "Maybe I can run away and get away from it." At other times they become quite paranoid and suspicious of other people who are with them. They begin to feel these other people are doing something to them or may do something to them, and they may actually lash out at them. Thus, we have the acute panic states in which the individual either tried to flee the situation or actually lashed out.

extracts from JOURNAL OF PSYCHEDELIC DRUGS
vol 1, issue 1, (summer) 1967, pp 3-4.

Migrant Labor:



(1) Yakima

It was not difficult to predict last issue that once all the sensational value latent in the Yakima Farm Laborer's plight had been openly spent in mechanical concern and charitable gestures the whole thing would be forgotten and things would continue on as before. Since the government has to date taken no substantial action to relieve the present problem or improve the workers perennial plight through effective legislation, private groups like the BNC and some local churches have had to act. The workers themselves - on the move with no back-up funds to support joint action - can do little for themselves to realize what must by now be understood to be their human right...i.e. a just and equitable portion of our nation's incredible wealth...or in their more existential concern, enough to keep soul and body together.

The immediate needs of the Yakima workers continue to be the basic ones: food, clothing and then improved housing. The now-status of this last - housing - is not to be believed. Screened, cracking, shacks. Of 65 camps the two managed by the Yakima County Housing Authority are the largest. One of these - the Ahtanum Labor Camp to which most of the BNC supplies have gone - is an outdoor bedlam of about 150 cabins and 40 houses. The "houses" which were built for the more affluent farm workers are in fact principally occupied by welfare recipients and the retired. The Dept. of Public Assistance like cheap housing too. This means less somewhat adequate housing for the laborers. The growers and packers feel no responsibility to subsidize this housing, and the Yakima County Housing Authority is something like \$40,000 in the hole. With that kind of debt maintenance is poor.

The real improvements that have to be made are, of course, even more basic than basic needs. The farm workers need to organize to protect their humanity. But, as we have noted, this is next to impossible. They are transient, and their is no back up funds to support a strike. If there were the workers would likely support such action. In Toppenish a group of 200 or so have formed, without government assistance, a United Farm Workers Cooperative. They buy from their own store for 6% less.

In the Ahtanum camp there has been some effective self-help. But it has met with difficulties. The children's day-camp organized by two workers was shut down after pressure from local meddlers...i.e. the Yakima Eagle. It ran a story on the day-camp - with pictures - critical of the dirt. (The reader is invited to speculate on who, finally, is responsible for the dirt.)

Involved in scrapping for their existence there is little leadership. One worker suggested that community action workers were needed. Men who would move with the migrants and who would understand the legal and alegal tricks dealt them. Another worker suggested that a system of communications be established. The quality of information available now is poor. Representatives might send periodic reports from all areas that use migrant labor to a central source. There it would be edited, compiled and sent back for distribution. Besides communicating what is, it could help instigate what should be.

(2) Delano



By way of contrast, we can here make brief report on the progress being made in Delano Cal. by another group of farm workers to keep their children's bellies flat - not distended - and nourished.

Liz and Bil Taylor, representatives for the United Farm Workers Organizing Committee, AFL-CIO are in town attempting to gain the cooperation of local unions and the public to support their boycott of another California grape grower who doesn't give a damn about the men and women who work in his vineyards. To date, the Committee has gained national prominence in their successful boycotting of the DiGiorgio, Schenley, and Perrelli-Minetti concerns. The boycotts worked and contracts were signed providing for a minimum wage and other "benefits". Now the giant Giumarra will be getting his.

Since Giumarra grapes are grown far south in the valley - in Edison only a few miles from Delano - they ripen early. This means he gets a jump on other growers and demands and gets from 50¢ to \$1.00 a box more than any other grower. Still he refuses to negotiate with the workers for improved working conditions. On Aug. 3rd the field and packing shed workers, almost to a man, walked off their jobs. Within four days the work force was reduced from approximately 1200 workers to about 50. Since then scab labor - made up mostly of workers from south Texas and Mexico - has been picking and packing. Because they are inexperienced the grapes don't look good. Seedless Thomson's require the white film that envelops them to stay fresh. Wipe it off one and soon the entire cluster is rotting. Similarly, if the "Water Berries" or unripe grapes are not removed from the mature grapes they will rot them. Inside sources report that there are practically no grapes being put in cold storage. Because of poor picking they would simply rot there. It requires about 2500 scab laborers to do the job. Since they are not allowed to go into the fields the pickets stand at the edges and shout the facts to the scabs. About 150 a week are convinced to come out of the fields and quit, but they are quickly replaced. This means that the strike alone cannot stop Giumarra. The Boycott is also needed.



Giumarra grapes come north by truck. They are supplied to any number of tradestores nationally and in this area. Locally these include Safeway, Associated Grocers, and some smaller distributors on occidental ave. Tradewell and Albertsons have cancelled their orders. The emphatic persuasion of the Taylor's plus the cooperation of some local labor leaders has not been without exceptions. The King County Labor Council, Henry Carr chairman, has for some unexplained reason delayed in its endorsement. (This is the same council that endorsed E.A. "Means Business" Black for the City Council.) Carr held a closed discussion on the Taylor's appeal and insisted that a letter would have to be written to George Meany before any action could be taken. (Carr has subsequently been, for some unexplained reason voted out of his chair.)

While the Labor Council waits for its letter, the public should look out for certain brands and when they see them request that the grocer remove them from his stock. Included are ARRA, GRAPE KING, GVC, HONEY BUNCH, MR.G. and UPTOWN. The ARRA label is currently being sold in Seattle Stores. (Some other growers' labels which are also being currently boycotted include BOUNTY, ROYAL K, PROSPERITY, SNOBOY.)

While Giumarra makes 12 million a year on the sale of his grapes and receives in addition a quarter million each year from the federal government in subsidies his workers bend 10 to 12 hours a day in 100 degrees heat for a piddling 1.40 an hour with no "benefits" of any kind. They are not covered by the Minimum Wage or any other provisions of the National Labor Relations Act. Since in Delano most of the workers are settled there year-round, they could form a union to protect themselves. As we have noted, however, this simply cannot be effected in places like Yakima, Wenatchee and Long Island where the labor is transient. Thus the Federal Gov. will have to step in. And the chances, hopefully, are that they eventually will. To date the grower's lobby has effectively precluded the inclusion of migrant labor in any labor legislation, but Sen. Harrison A. Williams Jr. from N.J., Chairman of the Senate Subcommittee on Migrant Labor, has been pushing for a minimum wage. Labor Secretary Willard Wirtz seems also favorable toward Williams' proposals. There have been companies like Almanden vineyards who have signed contracts without strike or boycott. But voraciously acquisitive concerns like Giumarra's will continue to suck at the sweaty energy of people who can't protect their humanity on their own, simply because in the fixed games of big-business they haven't got a chance. So, in those cases where "creeping" federalism can protect rights it should. And, as we have noted, in this case their seems to be some hope that it will.



data:dada



Because they were "concerned" about property values and the degeneracy of the University District," DATA (Drugs And Their Abuse) put together a two hour show about hippies. The audience was told, "Everything you see here represents the Hip world in Seattle." And with that modest statement started what is probably the most absurd bit of propaganda on the market today.

In a massive flurry of the type of convoluted logic that typifies the inarticulate and unsophisticated spokesmen of the right wing, this ill researched and misinformed barrage of tripe cannot help but win friends for the hip community. Helix would suggest that those people wondering what it is about our society that seems to alienate so many youth take in their show.

At the show you will filter through a dense flak of words like, "known communist," "homosexuals," "lice," "scabbies," "anti-american rallies," "hippy riots," and "filthy speech movement." You will learn that "as any real hipster knows, you're not really grooving until you've tried smack." You will learn that education is too progressive and parents too permissive. You will learn that the hippies have "made sex as appealing as ice cream" for the young. You will learn that informed and alert parents can help by getting the police to do more.

If their language and logic doesn't turn your stomach, their visuals will. Are you ready for a picture of Dylan singing with a cutout of Mao saying "groovy?" Pictures of people writhing on the floors under the influence of strange drugs. And then Mrs. Barger contended that the film was too titillating to show to people under 18. I can only wonder where their heads are.

ly grabbed by 2001 and taken back to his 5 by 5 cell. He was told that he wouldn't sign for his property although he had never been given the opportunity to make that decision. "Later an officer came in and asked if I'd not only sign, but also submit to finger printing, and "answer a few questions." "I told him that I had been freed by the judge and that I wouldn't do any of that." By then Wagner was really frantic. He requested a doctor. Instead - half an hour later - he was taken from his cell and "introduced" to two FBI men who wished to question him concerning the Selective Service. Instead Wagner "pleaded" with them to let him use the phone. The feds came through. Although at first they were going to deny him permission because he would not sign for the use of the phone, later they wrote in the record, "used phone but refused to sign." After calling the ACLU, he was returned this time to the drunk tank. A Lt. Lawson came in and formally charged them. "He was very nice about it." He told them that they had to submit to finger printing, and a mug shot or they would "be forced to use force." They submitted. They were taken to court and Rosen arrived. Now they gave their names and were soon released under their own recognisance. Trial is set for October 31st.

● the police and prostitutes:

The Greeks and Indians and a few other more civilized nations gave their prostitutes a place in the social fabric. Sometimes a very high place. Among Hindu religions and erotic writings there is frequent mention of the prostitute as some sort of visiting deity. Jesus, with a slightly different approach, while protecting a prostitute admonished the Jews that if there were any among them without sin, they could throw the first stone. It was Paul who wanted to clean up the temples not of moneychangers but of "prostitutes." It is perhaps more interesting that they were there, and we can trust that it was no Black Mass. That's a Christian innovation. Today, many secularists advise us to protect our prostitutes if we would protect our daughters. Prostitutes keep men off the suburban streets. Others suggest that anyone should be able to do anything with their body they damn well please so long as it doesn't involve anyone else except consensually.

The city of Seattle handles this thing somewhat differently. Periodically - almost ritually - like compulsive hand-washing - they try to "clean up" the city of this kind of vice. So recently, we remember, the moneychangers in Chinatown began to object a little more than usual about the streetwalkers. So the local police went about doing just that. What they managed to do was drive the prostitutes out of Chinatown up to 14th Ave. But, of course, that's just moving the dirt from one part of the body to another. Now the police have taken to totally erradicating this filth from our body: which is King County. The ACLU has received three reports of instances in which local police have picked up in the 14th Ave. area women who must look something like "prostitutes" and have then transported them to outlying communities...Kent, Issaquah and even Steven's Pass. There, with some strange fettished delight, they have let them off barefoot; that is, they keep the shoes. This, we believe, amounts to meddling with someone else's body... non-consensually. Kidnapping.

● the c.o.

On Oct. 2nd the ACLU will present before Federal Court a case which would help the present plight of the C.O. To date you can only appeal for C.O. status sometime before you receive your induction papers or sometime after you're actually in the service. At no time in between can you apply for a C.O. In other words, you are not expected to be able to make any moral decisions for that two week or so period. The ACLU case will attempt to change this. Of course, if they manage to do just that they will still have in no way affected the incredibly arbitrary manner in which the S.S. decides on whether or not they will honor your appeal.

● probation and due process

On Oct. 11th, the Seattle ACLU will defend before the United States Supreme Court the right of those on parole to be protected under the provisions of due process should they be required to appear before the parole board at any time during the time of their parole. Now if you plead guilty to a crime the judge can simply put on probation. Then if you violate the provisions of the parole the judge can call for a probation revocation hearing. To date, if you wanted a lawyer for such a hearing you had to pay for one. The ACLU claims that you should have a right to one provided by the court.

● our own post office

Our local post office seems to have other things on its mind than delivering mail. Recently, a job applicant after being assured that he qualified and all that was left required of him was a simple physical exam was, almost as an afterthought, asked if he wished any of his salary withdrawn for investment in National Savings Bonds. When he replied that no, quite the contrary, he thought too much of the money would go to Vietnam, he was told he didn't have a job. The ACLU may take this to Federal Court.

The Post Office is also trying to fire an employee for having consensual homosexual activity prior to his employment.

The Post Office has also dismissed a man who chose to grow a beard while he was working there.

The Post Office is also attempting to fire a young female substitute male clerk. They received some outside information that she was living with a man not her husband. When they quizzed her on the subject she refused to answer on the grounds that it was an invasion of her constitutional right of privacy.

The ACLU is involved in all three.

● high school harassment:

The ACLU has received reports that the police are again searching through the lockers of H.S. students. You will remember that last year we reported on the police dragnet of local high schools for "drug offenders." That amounted to searching lockers, taking students behind closed doors and questioning them with all the "persuasive" techniques that inquisitors have managed to habituate, and, in some cases, taking students to juvenile detention later to be released with no charges. Although the ACLU has received this year to date no reports of questionings or confinement we suspect they will. The student has this year a whole list of rights he did not have last year, that is, the rights of due process provided by the Supreme Courts historic Gault decision.

As "Worshippers of the ACLU" we would like to make one last pass at the sacrilegious. The ACLU has been accused of any number of things. Some of the charges can be quickly dismissed, particularly the fascistic propaganda which is by now a frightening bore. The ACLU will defend fascists too. But another charge is perhaps more interesting. That the ACLU too frequently takes cases that are trivial - like haircut cases - and that it shares the most prevalent of Civil Libertarian vices; that is, it can't take a stand. On the face of it, this last charge seems to approach sense, but it doesn't. It fails to appreciate the symbolic charge in even the right to have long hair. In a time when corporate utopian schemes for the urban setting seem more and more futile we can be reverently thankful for an organization like the ACLU which watches with an eye even for apparent trivia against meddlers who would, if they could, keep us from doing our own thing.

the walls paul sawyer

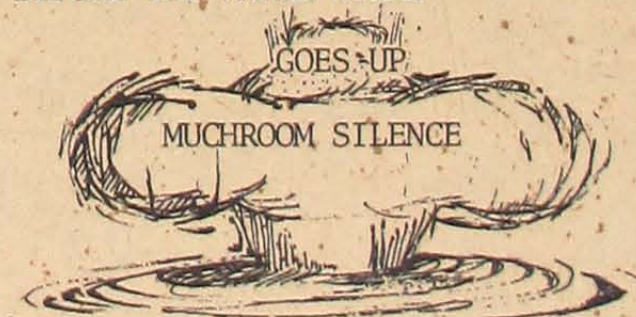
THE WALLS ARE CUMBLING DOWN
ON OUR AMURRICAN EMPIRE.
NO ELECTRONICLY FORTIFIED FENCE
ACROSS THE DMZ WASTE
OR MISSILE BELT AROUND THE WORLD
WILL STOP THE WAR INSIDE
WHICH IS NOT CHINESE-(OUR HEATHEN TURKS)
BUT THE YOUNG BLOODS
WHO ARE STILL ALIVE
WHO'LL NOT BE SENT TO DIE
IN CAMPS OR DELTA
THE OLD MAN' MOUTH
PINCHING DOWN TO SCROOGE
HIS YOUNGER BYRDS FLYING THE COOP
DRIVEN OFF BY HIS OLD LADY

THE YOUNG ONES ARE LEFT NOT RIGHT
OLD RANCHER.
NO ONE BUT HIRED COPS TO PROTECT
THE BOUNDS OF ALL THAT LAND
YOU'RE BUYING UP.
NOBODY BUT THE MISSES BEAUTIFUL
TO GIVE THOSE GUIDED TOURS OF THE
HISTORICAL SITES
LIKE WHERE YOU WUZ NOT BORN.
YOUR BACK'S AGAINST THE WALLS
DESPERATE TO DO ANYTHING TO STAY IN
CHARGE
WHICH FOR YOU IS GETTING KNOWN
EVEN IF ITS FINALLY
FOR BLOWING UP
THIS WHOLE FUCKING WORLD
YOU'RE NOT LIVING IN
FROM YOUR UNDERGROUND BUNKER RANCH
IN JOHNSON CITY, TEXAS.
NO DIFFERENT FROM ANY ONE ELSE
WHO HAS TO BE THE GREATEST
WHEN HE DOESN'T HAVE THE STUFF
DWARFED IN THE SHADOW OF A JACK
TRYING TO PLAY LIKE HONEST ABE
HOKING HIS WAY ALONG
WITH 'WESTY' MCLELLAN
BEFORE HE FOUND HIS U.S. GRANTS.
THIS NATION WAS BORN IN BLOOD
(GRIFFITH WAS RIGHT ABOUT THAT)
CAIN AND ABEL NORTH AND SOUTH
THE WORST OF BOTH NOW RIDES
THE SADDLE
ON THE JOHNSON RANCH THE EASTLAND
PLANTATION
ON HIS DALEY MEANY TRACTOR MACHINE
HUMPHREY HIRINGHIMSELF OUT TO BE
A SODA JERK AT THE CORNER
PHARMACY.

OLD MEN, THE YOUNG BLOODS ARE COMING
TO DRIVE YOU OUT
WATT'S THE SIGNAL NOW DETROIT
NEXT YEAR MISS ISSIPPI
BATHES IN BLOOD
A DIFFERENT DELTA TO WORK IT OUT
THE REVOLUTION COMING BACK HOME NOW
FROM OVERSEAS

TEXAS AIN'T YET IN THESE
YOU- BEKNIGHTED STATES
EXCEPT BY ANNEXATION, MR. JOHNSON
WE NEVER INTENDED TO LET
U CATTLE RUSTLERS
RUN THE SHOW
EVEN IF YOU HAVE TAKEN TO WEARING SHIRTS
AND TIES
AND DISGUSTING WITH KINGS.

THIS COLORED BARBECUE STUFF
HAS GOT TO GO - OLD MAN!
HASHBERRY - FILLMORE AND WATTS-L.A.
ARE JUST ONE THING
TO BRING YOU CRASHING DOWN
BEFORE THE WHOLE WORKS



YOU WON'T GET AWAY WITH YOU
ASSASSINATION COUP
YOU'RE PRETTY SLICK
BUT THERE ARE JUST 2 MANY NOW
WHO SEE WHAT YOU
ARE UP TO



CHARLES LLOYD DROPS OUT

Charles Lloyd, the bushy-haired flute and saxophone virtuoso who was taking the lately-moribund jazz idiom into a new birth of experimentation, has been forced into temporary retirement by the money hassle which has done in so many great musicians in the past.

Lloyd, who did "the last gig I plan in some time" two weeks ago at the Golden Bear in Huntington Beach, told Open City in an exclusive interview there that he has ordered his manager, George Avakian, to "cancel all engagements - everything. I've had it."

"I know I can't deal with the system," he said. "They say that jazz is for niggers and beer taverns. It's a system which has never been able to accept jazz for what it really is, or present it properly. It drove Coltrane and Parker to their deaths."

"Maybe after five or ten years I'll be discovered in America," he continued, more than a bit bitterly. "Maybe by that time I'll be farming in Mississippi."

Lloyd says he's absolutely had it with hassling from week to week to pay his group's way "playing all these funky clubs and doing all these little debauchery things and maybe have to be stoned all the time to keep going."

He says he will stay in retirement until "I find a person who will help me present my music. If there is one such being in America who has the dollars to subsidize our efforts and to present jazz the way it should be presented . . . for free and in better settings than these clubs."

He continued:

"I'm certainly not much for going out there and continuing to go through all these whips."

"I'm fortunate that this music thing comes through me. I'm just a receiver and I'm fortunate that I can touch people with music. But, hey, it's amazing I've been able to keep a group going together this long. I just don't care to spend my life collecting material things. If you get on with the spirit, well, that's up here and the money shit, that's down here somewhere. And I can't be up here and down there at the same time. I feel that it's time I took my stand, man, and that's about it."

Thousands of the more aware jazz buffs who declared the year-and-a-half old Lloyd Quartet the bit of both the Monterey and Pacific Jazz Festivals last year will be more than a bit unhappy about Lloyd's sudden retirement.

With jazz in the middle of one of its worst "no new idea" slumps in decades, the disappearance of one of the most promising new innovators is comparable to what would have happened had Charlie Parker dropped out of music about 1945, or Fletcher Henderson had hung it up in 1925.

Lloyd had just begun to reach a wide audience of

young music lovers who have mostly given up on jazz for rock, and he has long been a favorite of rock musicians in Europe, where his two concert tours in the past year and a half have brought him fame well beyond what has been accorded him here.

Even these trips, though, have been financially difficult, with the tour last year ending with a terrible impasse in Russia, where Lloyd was banned from a number of public performances because he proved a bit too alive for the bureaucratic cultural guardians there.

His natural hairdo, his manner of dress and his habit of dancing out his numbers on stage with flute and sax are unmistakable marks of a rebel who will always go his own way.

His training in many musical forms (he has a master's degree in musicology from USC) has helped him to expand the frontiers of jazz into a wild melange of forms which in one number slides from Latin to blues to pop to Bach or Hindemith conceptions without any noticeable effort.

Lloyd is met and beautifully balanced by pianist Keith Jarrett who is one of the most technically proficient, imaginative and lyric voices in jazz. Bassist Ron McClure and drummer Jack DeJohnette round out the rhythm section.

Lloyd's music, no matter how intricate, leaves the listener with a warm, entranced, happy feeling. He exudes waves of love, which even insensitive listeners must finally absorb. He is greatly aware of the spiritual overtones of his music.

"Love is a strange thing," Lloyd said. "It's so weird . . . and of all the nerve. Here I am, a black cat, talking about giving love to America - which has got to be weird. America has got to be told by the Europeans that something is happening with its own art or music - which is pitiful."

"It happened with African plastic art. Now it's happening with jazz."

"Actually, it would be very easy for me to go to the other side and say, 'Hell, Burn America up.' Sometimes I think a bomb would definitely make America more human. If this richest country in the world, which is spending \$2 billion a day to kill off a colored people in Asia, had to face up to a bombing of its own cities, it might humanize the people."

"There are so many people in America who want to play music and do all kinds of lovely things to bring peace to the world. But they so seldom can fight the system off and do their thing."

"There's so much I want to do with my life. I want to ask some questions, man, and go around the world and find out what's really going on."

"I go abroad and people ask me if I understand what's going on in America with the black man, and I tell them that the weird thing is that America is on the

brink of Armageddon - but even weirder, because they should have known it centuries ago."

"They ask me about the black 'riots.' Man, are they kidding? Riots? People don't know what's going on. Do people have to be told all the time? It's all in my song."

"You look around America and everybody is scared. And they've got good reason to be scared. They've lived such a lie and done such a bad thing."

"I've tried to be optimistic in thinking that the young white kids who are so disillusioned about their parents and the kind of world their parents leave them will change things. So many of these kids have dropped out."

"I can't look at myself as a dropout. Some people say I'm a hippie. I'm not a hippie. I've never been a part of the society, so how can I drop out of it?"

"I've got no illusions about integrating into the white middle class. I've never had any illusions about this. But it still is painful if you're really aware of what's going on here."

"Life is short, and my feeling is that somehow, this going on here."

"Life is short, and my feeling is that somehow, this being now, I'd like to dance out this time clean. Our karma has brought us back many times. But this time I'd like to reach fulfillment. When I split this time I'd really like to split for keeps. That's my goal. It's one so many people aren't aware of."

"In the meantime, I've got to go through all these whips to sing my song and do my dance. I want to play music for all mankind. They want to hear me in Europe and Russia and Japan - but not in America."

"Look at the other jazz musicians - I haven't seen one who has gotten through to the dance itself. If Bird or Coltrane and those other guys had danced it out further it would be simpler for me."

"Here we are living in America, the most culturally deprived place I know of. Here I am and can't even be heard."

"I'll just have to stop now. I don't want anything messing with my music. I believe in magic, you know, and you can't mess with magic." JOHN BRYAN

(Reprinted from OPEN CITY...
Fortunately Lloyd has decided to keep his engagement in Seattle.....)

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BIG BROTHER - 13-14 OCT.

BISHOP PIKE: INTERVIEW

Sitting in the Olympic Hotel...Paul Sawyer, Marg. Leuders, Charles Taylor and Paul Dorpat. Sawyer asks most of the questions. Bishop Pike now with the Center for the Study of Democratic Institutions in Santa Barbara...formerly Bishop of Grace Cathedral, San Francisco. The occasion for Pike's presence in Seattle: the Episcopal Convention.

HELIX

What do you hope might happen at this convention, and is any of it happening?

PIKE

The biggest thing before us is the proposal made in great earnestness by the presiding bishop at the opening night of the convention...That we put in about 3 million dollars a year given directly to minority-community groups - principally Negro - with no strings attached, for them to be able to develop power - political power -...Now if the convention will go for that; that's quite remarkable. A few are optimistic...My successor Bishop C. Wilmer Meyers has expressed fear that it might not pass. He said that if it's just verbiage it ends up being verbiage. That the Black community is going to be very frustrated, and that would be very bad for the church, indeed.

Next, we are making progress on church unity...It got through the house of bishops today...

Third, we got through a thing today on open communion...I mean guest communion. So it's clear: what a lot of us thought already, that it's not the Episcopal table, it's the Lord's Table.

On Monday, I think, the Baine Committee Report will be considered. On Heresy and the like. If it's adopted it would mean that we would make heresy very difficult to start, indeed. The spirit of the report is that we want to involve the laity in theological thinking. We don't want to protect them from the ideas and doubts and difficulties of theologians and bishops and others like myself. We won't censure ideas anymore like they did last October when I was censured without hearing and due process with three of my accusers on the committee. This couldn't happen again. If they're going to censure anybody they have to have due process. I filed requiring trial on the whole thing. If they adopt this report I will be able to withdraw the demand for trial with the consent of the two bishops who signed with me.

Vietnam. Let's turn to Vietnam. There's been open hearings held on Vietnam and both sides have expressed themselves before the committee which will draft a resolution. Frankly, I hope we not only pass a resolution but that it says something. Unfortunately, a year ago in October the one passed by the House of Bishops was so emasculated by amendment that it ended up saying nothing at all. Pray - hope - peace is a good thing...you know. I think it is very important that we recognize our fault and error in being in there in the first place and that we offer to immediately negotiate with all parties involved, including the National Liberation Front and work out with the U.N. and or the parties involved the right kind of withdrawal....I don't mean you're just going to pull out. That would be the mistake the British made in the middle-east back in 1947 with the partition of Palestine....They pulled out before things were arranged and then Israel got formed but the Arab-Palestinian state did not. The Arab nations attacked Israel and there was a big mess.... I think this is a fact...We may be very wrong to be in Vietnam - and I know we are, I'm convinced of that - but that doesn't mean that we just all go home. I think some plan to leave some kind of neutral task-force there for the implementation of the whole thing (is essential). But I think we ought to be out of there and recognize that we should not be in there.

HELIX

You mentioned in a speech at the Le Rapport the other night that the President of the U.S. is not really accountable to anyone in this democracy. Isn't that the way you put it?

PIKE

This is the unfortunate part of our form of government, which I, frankly, had not thought too much about until this Vietnam thing and six months living in Britain...as a kind of regular resident: renting a flat, buying groceries, chopping wood. Involved in British life I saw how people function, how much they are involved in reading the papers and talking politics at all levels and how sensitive the parliament is to public opinion. How the executive branch is in the parliament and subject to challenge and question every single day...The fact that our system doesn't allow this... that the President is on his own, that he is not really responsible for policies to the Congress let alone to the people; it bothers me a great deal now. However, I cannot help but feel that the thing will reach a place where even he will have to do something, because I think that the people who are supposed to go over there will be less and less willing...People just won't go out of conscience, and I don't want anybody to do that except on conscience. As I said the other night I'm not a pacifist. I am an existentialist; I (believe in) situational ethics. It's just that this war I don't think is the right one. If a person upon studying the facts feels that it would be murder for him to go kill people he should not go. If he feels right in being in there then it would be his moral duty to go there and kill away. "Kill a commie for Christ," as Cardinal Spellman would have us do....I think more and more people will not be going, and that the prisons will be filled....

We wouldn't win anyway. Ho Chi Minh will hold out until 2 million men are in there. Then he'll let China come in though he doesn't want them. I think the radical right is right: I believe in the Domino theory. Chi wants to take the whole thing. It's neater, you know; you can round out the borders. They want it. The best way to have them get it is to send in 2 million men and then have 10 to 20 million Chinese come down....

There isn't such a thing as monolithic communism. Whatever kind of economics they're going to have in Vietnam once it's unified

under one government - I imagine it will be something like socialism or communism - that's their business. Ho Chi Minh's not trying to run Wall Street.

Back to the convention. More of our bishops have been coming out as doves...than a year ago. The same is true of Roman Catholic bishops. Well, let's just hope that this will show itself in this convention. It would be one more voice. Our church has never been regarded as the American branch of the Communist International.

HELIX

What about the moral right of the young Black negro ghetto to use violence to remedy the situation of not being a citizen in his own land?

PIKE

I think that the right or ethical wisdom of the ways and means for getting equality of opportunity is, again, a matter of situational ethics. I am a very good friend with Dr. Martin Luther King. I have been for years. I admire him enormously. I have on the whole been on the same side of things as he in terms of non-violent methods and I have been involved in some of these things like Selma and so forth. However, I have a different theory than he. He is a kind of Gandhian Christian. For him pacifism is a matter of principle. No violence, that's the way you do it. He would be against any war. He is a complete pacifist. I'm not. If we are getting nowhere on nonviolent methods and nothing is happening then maybe things have to be done another way. Now I don't react very well to rioting in the cities, but I do think the first thing one says about it is that it shows the depth of the pain and the depth of the difficulty...I still would hope for solutions other than violent ones, but that's the ultimate solution when nothing else moves. I think it's a sign right now that any group had better get with it. And I hope our church does on this proposal. (mentioned in the above.)

HELIX

Would you agree with Fulbright that the younger generation and the kind of revolution that they are participating in - violent and non-violent - is perhaps the hope of America at this time when the destiny of empires is in the balance? The big struggle going on in the world today is in America, in our moral conscience. Whether we will betray the dream of America for empire. Fulbright felt that this hope rested in the younger generation. That they were struggling to preserve that dream.

PIKE

Well I would agree with you if we define "young" the right way. Maybe this is defensive, but I have been the last 3½ years through a series of experience where I seem to feel younger by five year periods about every two months. I know other people like that. Part of the reason is, literally, the young people...I'm getting the message of the drop-out subculture as saying something very good; as a reminder of so much of the phoniness we stand for and have taken for granted. I also get the message of the activists or demonstrating subculture, and I've seen that the two kind of overlap. Some of the same people are in both. Now this cuts through. I think one is affected and one is helped be younger by it all. You can either resist it and think it's all terrible or you can be changed by it some, and rejuvenated by it. This does not mean one looks at any movement or trend uncritically. Hopefully that's part of the young spirit too; that one is sometimes critical of the very things that influence one. If we extend "young" to a state of mind kind of thing...it's our only hope, and it's working. The more visible manifestations - what some people call hippies - are the dropout subculture. There's a great deal of hope here. And with the young activists too.

My only reservations are twofold. I have reservations about the actual physical effects of psychedelics...But there's reality to the experience nevertheless, and it is the same as the mystical experience found non-chemically.

HELIX

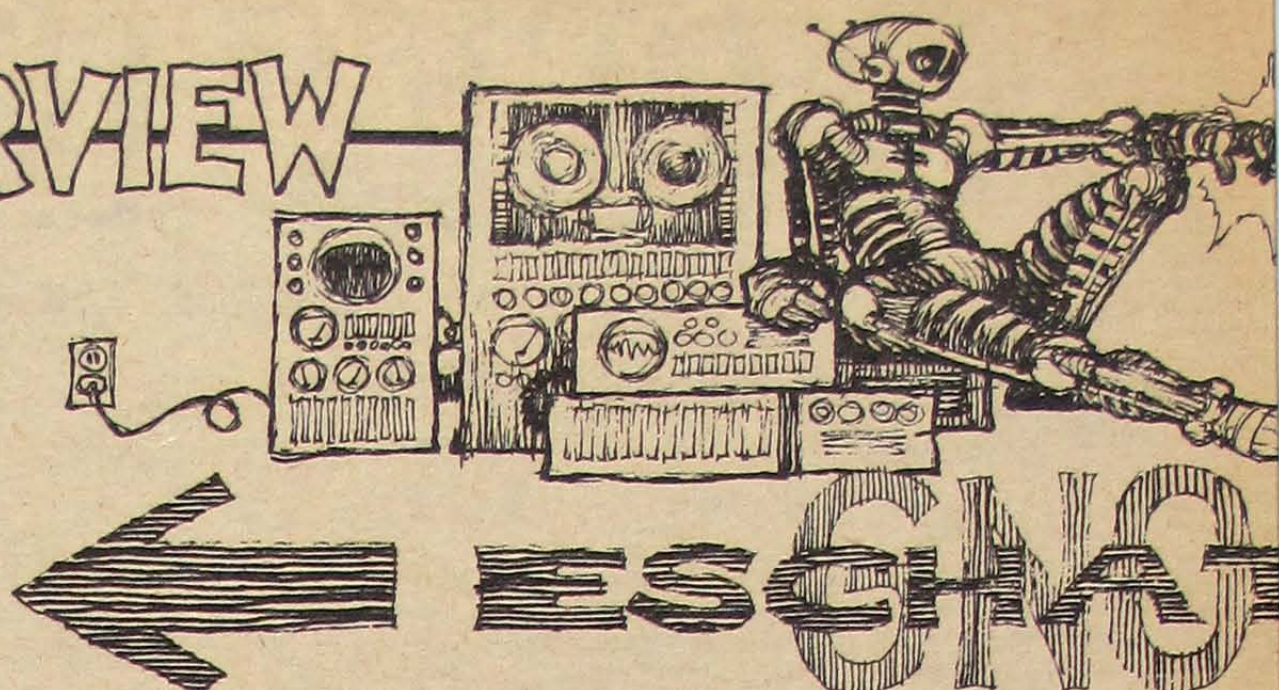
You'd agree with Alan Watts then, that there is a closeness between psychedelic experience and mystical experience.

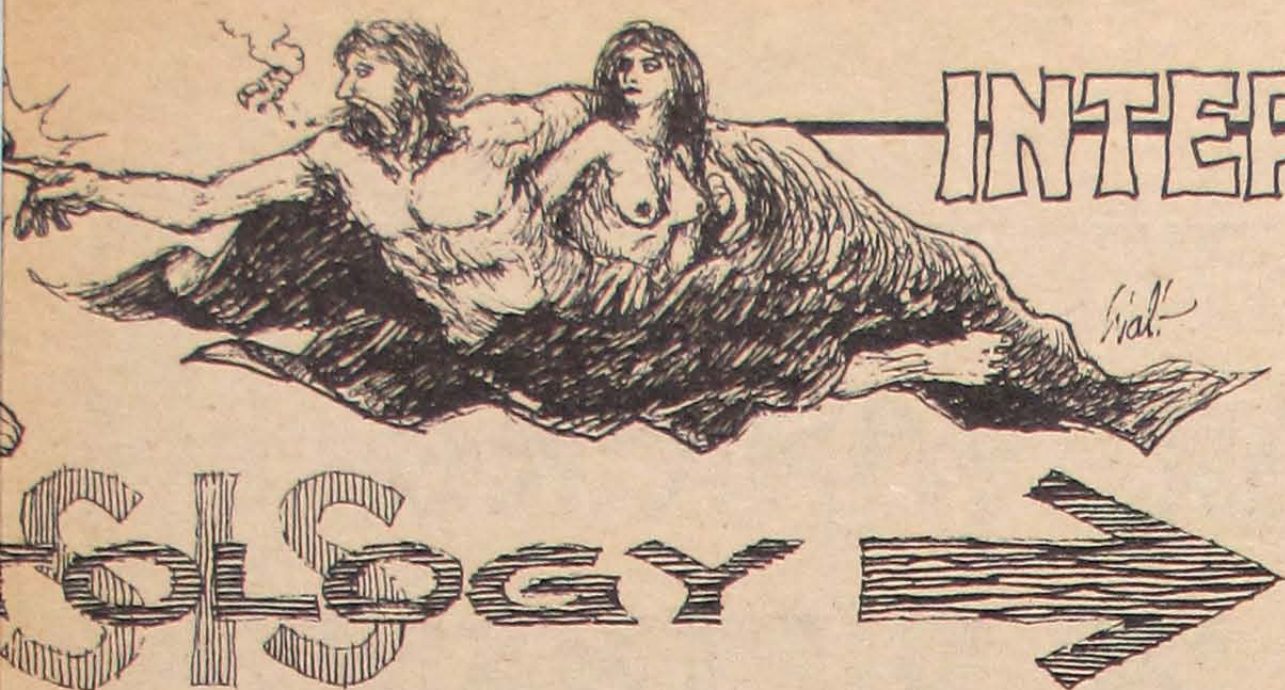
PIKE

Oh, identical. Those that fast in the desert; they create chemical changes through vitamin deficiency that lifts the screen the same way that the drug lifts the screen. Or the non-chemical experiments at the U. of Cal. medical school in San Francisco, where in three quarters of an hour, they can produce the same kind of vision and experiences as under LSD...So that's why I listen to everybody's trip I have time to hear...Though I worry about the danger, and I talk about that too on college campuses.

The second reservation I have is I do think that there's some value in the kind of continuity of doing a piece of work...as long as one helps oneself and is truthful. I know some of the Diggers in San Francisco. These people are doing a piece of work. Others are putting out papers, writing, planning things, but some on the other hand are not involved in any kind of activity. This concerns

(cont. on page 12)





INTERVIEW: THEOBALD⁹

Robert Theobald: Economist and cyberneticist, strategically involved in the creation of the Triple Revolution, author of *The Rich and the Poor*, *The Abundant Society*, editor of the *Dialogue* series, consultant to the United Nations.

HELIX

Some primary questions should be asked about your activities...ones which require almost only rote answers from you. So instead of asking the self-evident--like what are you up to--why don't you just take off.

THEOBALD

It seems to me that it is becoming completely clear that we are in traps from which there is no way out, unless and until there is a fundamental change in the social system. It seems to me that the trap emerges from the fact that man has achieved the power to do what he wants to do. He has achieved this power basically I think for four reasons: First because he has access to more and more energy and this can be used to mine low grade ores for example to make fresh water out of seawater, to produce anything he wants. Secondly, this is aided by something I like to call Alchemy, which is more probably the ability to manipulate the micro-structure of nature....This is what the space program has proved that you can get anything you want as long as you put enough money into it. The reason I call it Alchemy, of course, is first because it reminds us that a lot of the materials we are producing synthetically is a great deal more valuable than gold and the other reason is because as an economist it amuses me to think that one day we will realize that gold isn't valuable because we will manage to Alchemize it. The third reason is the computer. It is a logic machine of very great power, of course it only is a logic machine and if you ask a stupid question you get a stupid answer and the problem is we don't know how to establish between stupid questions and intelligent questions and I see a real danger of the computer becoming the new god. When the computer has spoken who shall question it. I think that if you look at the Viet Nam issue it is quite clear that some of the mistakes have been due to misprogramming of computers. For example, it seems to be quite clear that one of the assumptions is that if you drop bombs on people they are more likely to give in....It is quite clear to me that much of the gaming going on in the Pentagon must be using that as an assumption. Then the fourth reason why we have power to do what we want is the growing amount of time we have invested in people being educated, which means more ability to make intelligent decisions. Now we don't make intelligent decisions for reasons we will probably come back to. Because basically we don't educate people. We teach them to ingurgitate and regurgitate information but not to use judgment or understanding. Now because we have this power we are able to do what we want to do but we are unable to because of the social system. And the social system makes it impossible, I think, in three very fundamental ways.

The first is the whole issue of war. In our type of social system, it is necessary for a country to be able to defend itself against all potential attackers. That means you must not only use but you must also invent any weapon you can come up with. There is a fascinating example of this with President Johnson in the State of the Union message, where he said, is that basically if only the Russians would stop building an Anti-Missile System I'd stop too. If you had ever analyzed that, of course, what he said was Foreign policy of the U.S. is being made in Russia and visa versa. Now I don't see any way out of this trial except through the sort of leap we made when we said you don't defend personal honor through dueling. You said that the personal relations are not settled by dueling. If you look realistically at this it is because weapons became too dangerous, dueling with machine guns is no fun. But in international relations we don't seem to be able to see it.

The second problem is the efficiency problem. In our form of society, a firm must be able to compete with other firms, a country must be able to compete with other countries in terms of exports. That means, to spite all the rhetoric, in the end when you come right down to it, a country must introduce any form of more efficient material or equipment and so, Mr. Dorpat, in the end human beings are not important. In the end you throw people out whatever the rhetoric may be. And we have this strange situation whereby we are paying most money for people to do the things they want to do and least money for the things that people don't want to do. Activities which are demeaning. Therefore all the effort is going into inventing machines to do things that people want to do and none of the effort is going into eliminating jobs that people don't want to do, because they are very ill paid.

Now the third trap which emerges from the second trap is that you have this striving towards efficiency, on the other hand the society says you must give everybody a job. Now to give everybody a job, given the ever growing amount of efficiency, you must say to everybody you must consume everything that can be produced. And this means you will use any sort of pressure you can to keep people believing that more goods are always better than less. That enough is always #1,000 more than you have. This society can sim-

ply not afford to say enough is enough. We cannot above all accept the Hippie statement that good indeed may be in many cases countervailing towards happiness contentment and the ability to lead a decent life.

Those are the three traps, and to my thinking, there is no way to break out of these except through fundamental revolutionary change in how we think and this revolution is the issue of power for the powerless. The revolution in which we say that each man, each woman, each child has a right to live their life in dignity to make their own decisions about their own lives. We are now caught in the situation that we must in months not years find a way to create a society in which people have control over their own lives, because otherwise the people who have not are now willing to destroy the society because of the depths of their despair and depths of their discontent.

HELIX

How do you come to such a time table as months rather than years?

THEOBALD

Well, I think of two factors, one of which I think is already clear and one of which I think is emerging. I think the black power people have reached the point where they understood that rioting is extremely ineffective and that there are better ways to disrupt and put pressure on the white society. What they have discovered is that the technological societies are extremely open to disruption through messing around with the communication techniques of that society. And they are going to do it in the very near future. Now they say that this will put pressure on the white community and I reply indeed it will, but the odds are well over 99 to 1 that the response will be repressed and will be an attempt to simply put the black man back into the ghetto and keep him there by a combination of drugs and cake.

HELIX

In other words you think that the latent American guilt regarding the suppression of these minorities is not considerable enough to move them to attempt to improve their situation should violence really get out of hand.

THEOBALD

I don't believe that the latent American guilt is very strong at this point. I think that what we had was a fear of the Negro which can turn into terror and oppression. And you talk to the Negro and I think the more intelligent of them agree with this analysis. And the trouble is, however, they say well, what does it matter? I'd rather be killed trying to take this risk which is the only thing which might conceivably make a difference, than live in this society.

The other reason which is not yet as clear and which, I think, is going to become clear is the student power issue. I think willingness of students to disrupt this society is very high indeed and it is going to become very much higher in the very near future. There is the same sort of problem - a good friend of mine, Richard Keene who wrote the *Dialogue on Education* has said that the generation's war is imminent and I don't think this is an extreme statement. If you look at the rioting it is almost as easy to describe it as the rioting of the young as it is to describe it as the rioting of the negro or the black. And that the combination of these two seem to me to place us in a situation where we must either convince those people who are becoming desperate that we will try to do something as a society, or we will see a society which will become totally oppressive and which will destroy what remains of the American Dream: the belief that a man has the right to live in dignity. I think that there are very few people, in either student groups or in minority groups who see any reason to believe that people in the establishment are to be taken seriously.

HELIX

Do you require some sort of revolutionary education for radical insight to sort of break the established habits? How do you see this, how would you suggest that this be done?

THEOBALD

I think there are three aspects to this: One is an attempt at mass education, a second is an attempt at a new style of university or school or educational system and the third is a new way of dealing with knowledge and I mean, perhaps, talk a little about all three because there are things that I am presently trying to do to some extent.

The first of them, it seems to me, must be done through the attempt to bring over the mass media to the reality of the present world. And there will be in November and then again in February over the CBS Network some discussion and description of the reality of the world in which we live. This is being supported by all three faiths and by many voluntary organizations. Then there is organization going on in cities across the country including Seattle to get people to sit down and look at this new material and to sit down and talk to each other about what it means. The hope is that out of the dialogue inherent in this situation will come cross cultural discussion, people sitting down with new material and not in places where they already know the answers. Then you get into what my wife dubs "The Ballet Debate" where everybody knows what's coming next. Instead, one might begin to get some understanding. This is based on a belief which I think to be true, that there are more people ready and willing to change our society than we know, because we're all almost all of us part-time revolutionists

(cont. on page 13)

A STRATEGY FOR WINNING TOTAL VICTORY IN VIETNAM

This advertisement is published because of a growing fear that the current Administration in Washington is losing its firm, implicit resolution to win total victory in Vietnam. Every thinking American knows instinctively the vital interest of the U. S. in that objective. Yet the present Administration fails to take the necessary measures to achieve its own goals. The purpose of this advertisement is to advocate a vigorous policy that will enable the Administration to win the war and to end the slovenly spectacle one now observes in Vietnam.

The logic of the bombing raids on North Vietnam implies that the Administration believes that a small group of men have the organization and power to control the hostilities in Vietnam. It is obvious that only a comparatively small number of men are really important in organizing and maintaining aggression. It would be surprising if more than 10,000 people play a vital role. The key to victory in Vietnam lies in recognizing the fundamental part played by this small elite.

The policy the U. S. must adopt is almost childishly simple, and should therefore be congenial to the thought processes of the current Administration. The Hawks, who correctly appreciate the importance of complete victory, but do not understand how to achieve it, will also find the following proposal to their liking if they are able to grasp it.

The U. S. should establish a bounty system for the capture, dead or alive, of the 10,000 or so key enemy leaders. For want of a better name, this policy will be called "Political Genocide," although for cultivating favorable world opinion, the Secretary of State might prefer calling it "Intensive Pacification." The rest of this advertisement will demonstrate the compelling logic that demands the adoption of this policy.

Strategists in the Administration know the names of many of the most important of the Viet Cong and hostile North Vietnamese leaders, and it should be possible to develop a system of intelligence that would identify the rest. (The Director of the CIA could probably be entrusted with this task.)

The bounty offered for the capture or extermination of these leaders should be high enough to obtain prompt results. In a poor country like Vietnam, \$100,000 would be a fortune beyond the wildest dreams of most of the people, and a bounty of \$100,000 for the live capture or death of each enemy leader would provide a powerful and effective incentive for people to win the bounty. The bounty might be made as high as a mil-

lion dollars for the very top leaders, and it might be as low as \$10,000 for the minor leaders, but an average bounty of \$100,000 should be more than enough to guarantee that our goal would be achieved. Thus the total outlay for bounties would probably not exceed the 10,000 men times \$100,000, which is only a billion dollars.

Our own historical experience provides ample precedent for this proposal. Every schoolboy knows that similar bounties were used in the development of the west, where rewards were offered for the capture, dead or alive, of notorious outlaws who threatened the decent, civilized people.

The first, and most important reason for adopting the policy of Political Genocide is because of the effectiveness and efficiency with which it would attain American objectives. An analogy with medical treatment is enlightening. If a man has a cancerous growth, physicians seek first to locate the tumor and then to irradiate it or remove it with a scalpel. They do not bombard the patient with intensive radiation at random, nor do they slice away hunks of tissue capriciously. Yet the current crude bombing of North Vietnam is little more than that. It fails to attack the social cancer at its source. The purpose of the Administration in escalating bombing is either to destroy the capacity of the enemy to continue aggression or else to hurt the enemy enough so that he will come to the conference table. Availability of material support from Russia and China makes the first outcome highly implausible. Furthermore, there is no public evidence that increasing physical destruction will achieve the second result.

Contrast this costly and ineffective policy with Political Genocide and the violent political disorganization that would follow its adoption. The large bounties would generate such strong and tempting incentives to many Vietnamese people and soldiers of fortune that the lives of the enemy leaders would immediately be in great peril. It is doubtful whether an effective political or military structure could continue to exist.

The case for adopting a policy of Political Genocide becomes even more attractive when one recognizes the impossibility of the enemy developing effective countermeasures. The U. S. government would only have to pay one successful person for each death or live capture while the enemy would have to bribe all potential assailants to offset the incentives provided by the U. S. policy.

The implementation of the Political Genocide policy must be left to the highest levels in Washington, but it might well be initiated

by an intensive campaign of broadcasts to hostile areas and by air-dropping leaflets stating the policy and listing the leaders for whom bounty would be paid. Collapse of the enemy political and military structure could be accelerated by giving the enemy leaders named an opportunity to surrender and to remove the names of those who did surrender from the official, final bounty list. Since those leaders who surrendered would still probably be potentially dangerous to the future political development of Vietnam, it might be best to exterminate them. This is a minor detail that can be left to U. S. military strategists.

The second basic justification for adopting the Political Genocide policy is that it costs so little. Even if there were 100,000 Vietnam leaders who had to be annihilated instead of the 10,000 mentioned earlier in this advertisement, the probable cost of bounties would still not exceed ten billion dollars. This amount is still very modest when compared with the current estimated cost of the war of two billion dollars per month and with the loss of more than 12,000 lives of young Americans.

It is unfortunate that such strong measures as Political Genocide must be advocated by reasonable and moderate men in today's world, but the American stake in Vietnam is very great. The people of the world must understand that the U. S. thinks and acts as one man on the necessity of honoring its commitments and of winning the Vietnam war. The present Administration seems to recognize the importance of this point and has unsuccessfully attempted to eliminate critical and irresponsible discussion about Vietnam policy within the nation. It would be a disaster if the current Administration were not vindicated and reelected by a large majority in 1968 as proof to the world that we stand undivided. For this reason, it would be desirable to pass a constitutional amendment permitting the Administration to suspend national elections in the U. S. during such periods of great emergency. However, the slowness of the machinery for amending the Constitution makes this a politically unrealistic suggestion.

Hence it would probably be more reasonable for Congress to pass a law in the near future making any public criticism of Vietnam policy conclusive evidence of high treason and to enforce this law vigorously in the primary and general elections of 1968. This would enable the present Administration to adopt Political Genocide to win a total, just, and honorable victory.

Such a proposal may be denounced as extreme by some, but when the American way of life is at stake as it is in Vietnam, responsible men must boldly unite, close their eyes, and follow the leader.

PUBLIUS

(J. Hause, P.O. Box 4038, Univ. Station Minneapolis, Minnesota 55414)

(Since this advertisement is intended to promote discussion and support of the policy proposed, any part or the whole may be quoted without permission.)

THE NEW YORK TIMES, SUNDAY, SEPTEMBER 17, 1967

(photos: Jack S. Bean, Ardvard Publications)

We have run this head before. We warned it would be tested. They've done it again - made it illegal, unlawful, and against the best interests of the STATE to enjoy something which endangers only the enjoyer. No longer can cyclelovers merge with the wind & fly like fireicefree spirits down the highways. The new Washington STATE Code 6701, enacted on Sept. 20, dictates that all motor cyclists shall have their heads encased in a bowl of plastic and webbing that limits their vision to 70 degrees straight ahead and threatens dislocation of the neck if the driver attempts to look over his shoulder. The Seattle City Police and the Washington State Patrol have been busting people left and right since the law went into effect and oddly enough the helmets worn by the cops do not satisfy the specifications of the law they enforce.

The REAPERS ROADMEN, local cycle enthusiasts, shown in the photos here in typical activities - stonedragging, wondering why, and being busted - have been especially harrassed by the new helmet laws. All members of the club have received tickets under various Police State circumstances: the cops have used the law to legalize confiscation of their cycles, towing away machines driven by helmetless Reapers. One member had a helmet but was arrested anyway and thrown in jail because his helmet was once popular with Hitler's SS Troops. At the trial the arresting officer was lucky to get off and the cyclist incurred \$100 towing and court costs. The Reapers, lead by Jerry Speaks, are waging a statewide campaign to rescind the helmet law. In their experience with motorcycles helmets fail to significantly protect the head in case of a serious accident and actually increase the danger by restricting visibility and hearing. Faceplates, fog and rearview mirrors just don't work. The Reapers, some fifty strong, will hold a CYCLE-IN at GREENLAKE near the Aqua Theater on Sunday, OCT. 1. at noon to display their cycles, discuss the head versus helmet issues, and groove to their band - THE UNDERGROUND SOUND. All lovers welcome.

On the legal front, the ACLU will test the validity of the laws in court on Oct. 6 in the case of James Jackson, a student. The trial lawyer, Charles Talbot will argue that the law unconstitutionally restricts personal freedom in an area concerned only with personal safety. Another legal point - the helmet law is a code revision and as such must be submitted to and promulgated by the Code Revision Office in Olympia before it is a legal law - a procedure which has not been followed.

The ACLU will also refer to several recent decisions by other courts on the constitutionality of similar helmet laws. Test cases have been thrown out of court in both New York & Chicago Justice courts. Jack Zekzter, of the local ACLU and ticketed seven times himself, recommends that those who receive tickets for violation of the new motorcycle restrictions should request court dates and contact the ACLU rather than pay the fine in an effort to "harass" the courts and draw attention to the efforts to rescind a law which cuts down another of our already limited personal freedoms.

**DON'T FORGET
YOUR HELMET
...SON!**



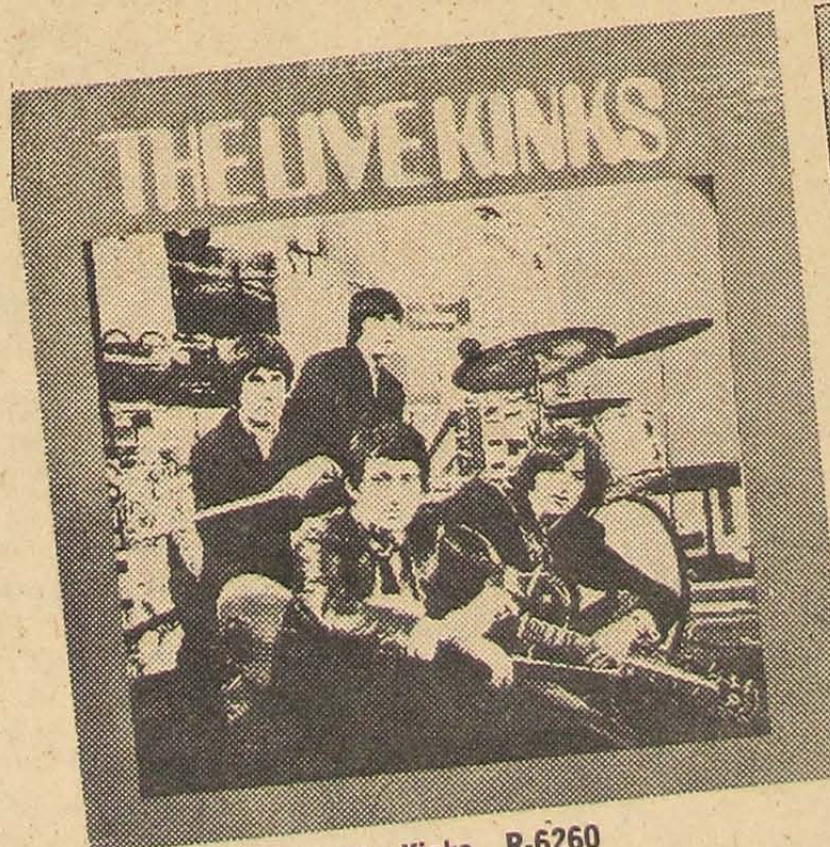
THESE ARE WHAT IT'S ALL ABOUT!



TRIANGLE / The Beau Brummels WB-1692



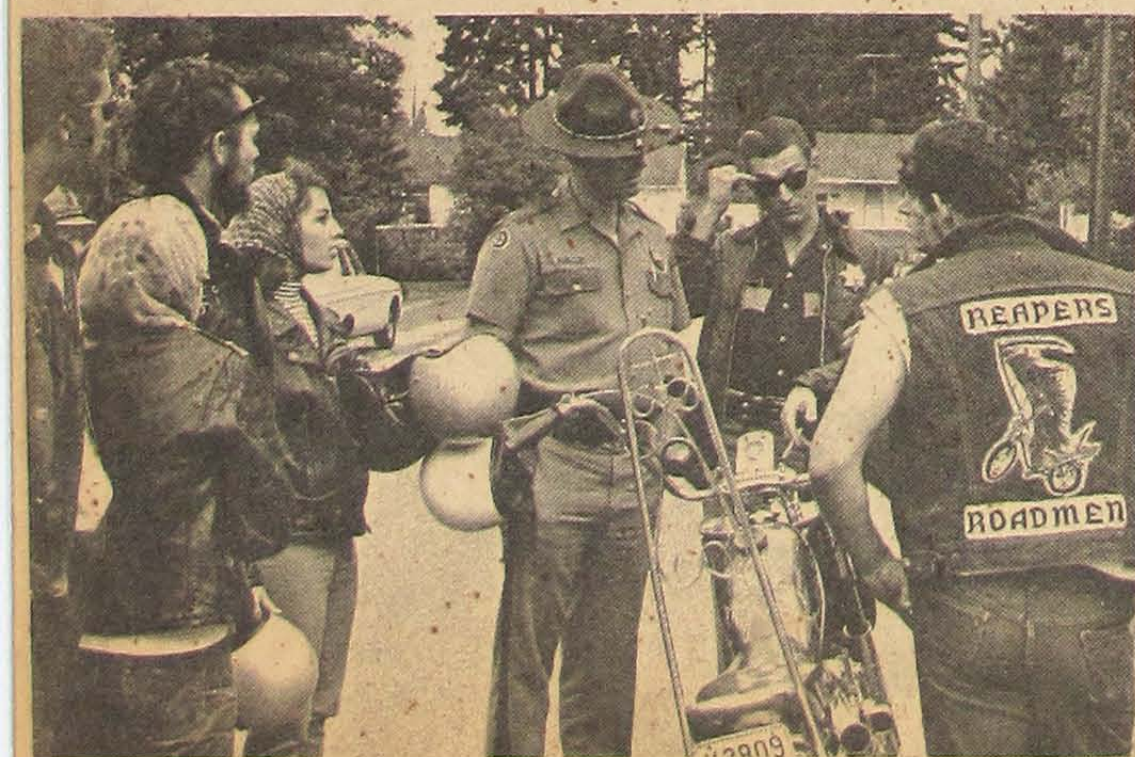
ARE YOU EXPERIENCED? The Jimi Hendrix Experience R-6261



THE LIVE KINKS / The Kinks R-6260



GARDEN OF JOY / The Jim Kweskin Jug Band R-6266



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¹²A Proposal Revisited

You know how it goes...an article in the HELIX that says: wouldn't it be great to (fill in the space)!!! All we need are money, and people, and a place...you know. And you never hear of it again. Anyway, a few weeks ago we announced a proposal for the creation of a complex of producer's cooperatives--small enterprises to provide jobs for the disaffected and disenfranchised. Jobs which would provide people with the means to live, yet allow them to do their thing without profit pressure, harassment about dress, whiskers, political philosophy, shoe-lace diameter, or avowal of intent to be "productive members of society", that First Principle of our Aquisitive Imperialism.

Anyway, ours seems to be working. During the last few weeks, the six or eight or ten of us have come and gone, planned and talked. Our Idiologist-in-Chief has fled to Germany, and an angel copped out to the East Coast, for we find ourselves with our first enterprise well on its way to completion, almost of its own will. It is to be a movie theater showing the best of classic films, imported and domestic. There will be multiple showings daily, and an admission charge of 75 cents. Cheap at the price. We have been promised quarters above the Avenue, have been given a little money (we DO need more), and have chosen two managers, Ed Meisner and Al Quigg, who are working on love until there is money to pay them. A film selection committee is developing the programs, and we have received the kind offices of an attorney for legal advice and an architecture student for the working drawings. We plan an advance sale of scrip or tickets this Fall to help raise funds for bookings and for the managers--more on that later.

WE NEED, in addition to money, to rent or buy or be given: two 16mm projectors in reasonable working condition, a large screen, a fireproof theater curtain (quick, search your attic!) and seats (125-200). Rewards are offered for information which may lead to... And helpers now and then. If you can supply any of these, or where we might find them, please call Ed Meisner, AT 3-9381.

ALSO: Now that the theater appears to be shaping up. If it earns anything above its own operating costs, we plan to set up other enterprises. So we want more dreams...what are yours? Woodworking shop, craft shop, delicatessen, jazz or rock workshop, home-made type bakery??????? Contac t Ed Meisner AT 3-9381; Bernie Yang LA 5-7658; Robbie Stern or Dave Evans ME 3-1906; Jack Delay ME 2-9320; Paul Mosher LA 4-6539; Cal Winslow EA 2-5149.

the resistance: guerilla theatre etc.

to & by roger d.

Q: Why do you call your theater The Resistance?

A: I don't know: why are the Grateful Dead called the Grateful Dead? It's simple, easy to remember, and it suggests the kind of work we want to do. The only way you can keep your sanity these days is to resist 99% of the shit they shove at you. Anyway, every underground needs a Resistance. Call it whatever you like. Thereapy or guerilla theater or improvisation. It's all theater, all the same.

Q: What kind of theater do you want?

A: There isn't but one kind. Forget about the building, the sets, the costumes even. They're nice to have, but they're not essential and you can even get hung up in them. Look at the Rep. Theater is a number of people telling a story by acting it out, because it's enjoyable. That's the best definition I ever heard. It's straight out of Brecht.

Q: How is your idea any different from any other theater?

A: Well, by eliminating the dependence on the externals and concentrating on the essentials, the actor and the story, you get rid of a lot of limitations. You can travel light. You want to do a play at Volunteer Park on the Museum steps, no sweat, you go do it. You can go where the people are, instead of making them come to you. As soon as people start turning into an audience, they stop reacting like people. If you keep it casual, flexible, and above all fun, you have a chance to do what theater is for. If you don't, it's just a bore.

Q: What is theater for?

A: Good theater acts like a mirror; it reflects a society's face back to itself. I think it's the best way men have ever discovered to bring up the deepest driving emotions of the race to consciousness. The best playwrights and actors have always done this, no matter what conventions they operated under: they told the truth as far as was humanly possible about what it feels like to be alive, what being alive is.

Q: And you don't think the other arts do the same thing?

A: Sure they do, and the theater steals from them all. Music and dancing and singing are a natural part of the theater. A director puts his actors on the stage like a painter or sculptor working out a composition, but this painting moves and breathes. In the theater the word of the author returns to its original naked transitory spoken form, and this is the state in which words are most powerful, because they're most alive.

Q: What are your immediate plans?

A: We hope to start working as soon as possible on several short scripts by various authors; there's one Noh play called The Spider I want to do very much, a Brecht play called The Solution, The Customs Collector by Ferlinghetti, The Treasurer's Report by Benchley, and several of the classic improvisational scenarios. I would like to spend the winter holed up and performing around, working up a repertory, and hit the streets and parks as soon as the weather clears in spring.

Q: How about original scripts?

A: I have a couple of my own in the works. One is a Western movie version of Siddhartha called Sid Harther. There are some other possibilities. We're interested in seeing any scripts that local writers may have. Hell, anybody who's interested we want to see: musicians, actors, dancers, singers; preferably people who are willing to try anything, painting to playing the tambourine.



"WILL THE REAL JESUS CHRIST PLEASE ASCEND..."

BISHOP PIKE

CONTINUED FROM PAGE 8

me some. In terms of what were losing in their talent...and they're losing. These are my reservations.

HELIX

Couldn't that be considered a Kind of Wilderness period...like 40 days and nights?

PIKE

That's the point, if it's seen as a period you see that's fine. If it's seen as a whole way of life then I say something is being lost there...Apart from these reservations I identify very much with this. The values that are being expressed are pretty much becoming mine or shall we say my own are changing because of contacts with these people. I feel very comfortable in such groups and I'm learning.

Since I have been studying early Christian origins I have noticed a similarity between this kind of movement and the Essene sect of the Jews and early Christianity. I'll just throw some of the texts out. The instructions Jesus gives to go out without change of garments. You see the Essene wore a white seamless robe. Their communities were all over the middle east. When they arrived at a new place they would drop one and pick up another. Everything belonged to everybody...Somebody did the laundry eventually, but I mean there was an identical supply of identical things. "From each according to his ability to each according to his need." That's Marxist. The book of Acts of the Apostle's says the same thing. All things in common. Everybody's needs are taken care of now. Jesus says as you travel around don't carry any personal script. You don't need any money. Why? You're going to stay in somebody else's pad and you're going to eat what they've got.

The Essene Manual of Discipline, found among the scrolls, sets up life like this. There was in this a dropout motif. Under the Roman rule there seemed to be nothing you could do to change things...So you take your world and we will live our way. But at the same time there was an activist motif. We find this in the fact that when the showdown comes and when the chance is there to do it they identify with the revolt. The manual of discipline says that everybody carries a dagger...ready.

HELIX

Peter had one.

PIKE

Not only that. Before they went in the garden somebody asked Jesus whether they should carry two daggers. Jesus says one will be enough. And he meant one each. Carry two and you're conspicuous. Looking at the scrolls helped us on this. When the final showdown came in 68 AD it is now clear the Essenes went with the revolt. That the Christian Jews went too - they were not a separate group then - is conclusively shown by Prof. S.G.F. Brandon of the University of Manchester in his book just published called Jesus and the Zealots. A very scholarly work - it reads like a who-dun-it, but with footnotes in seven different languages, not translated since he assumes you know all the languages.

My point in conclusion is that the drop-out motif and the activist motif are not necessarily in contradiction. In If This be Heresy (Pike's latest published work) I use these two examples in talking about the two trends in religion: Gnosis and Escatology. Gnosis is entering into the way of what's already there and Escatology is making things happen or waiting for things to happen and then tuning in. I point out that there are two kinds of "ins" and they are both demonstrations. You've got sit-ins, teach-ins and then be-ins and love-ins. Sometimes they overlap in personnel. Now both of these are good. You don't have to decide between the two. We need both. I point out that Gnosis; that is, entering into what's already there, what I would call Divine Reality, Ultimate Reality which we enter by getting ourselves out of the way, our own hang-ups and Eschatology or being part of the changing of things, getting with it, moving from here to there, creativity; both are part of what it means to be a man...There are times for both kinds. Times for be-ins where nobody is particularly trying to prove a point or change anything, and times when one gets with it, demonstrating. Maybe there has to be a balance. The guy who was giving out the flower the week before.... But hopefully more flowers and less bombs. OK?

HELIX

Thank you, bishop.

The second question, it seems to me, is the whole issue of university education. I think that we must at this point engage in what I've called the withdrawal of consent. Now I don't underestimate the problem of withdrawal of consent, given the constraints inherent in the university situation at this particular point in time. I think it's unrealistic therefore to argue that everybody is going to completely withdraw from the university, but I think we can run parallel registration which will allow people to do what they want to do and study what they want to study. The way that this is being suggested at various conferences during the summer and I think will be put into effect on several campuses across the country is that we have a central point at the beginning of the semester at which people sit down together and simply talk. This is the parallel registration system. People get excited about this. You simply give them a card on which they put their name and address and the subject on which they are hung up. And then all you do is pair these people up or you put them together in small groups and you send out their names to each other and you say, "You eight people are interested in this subject--get yourselves together to discuss it." But if you don't do it we're not going to do it!"

In New York this summer we have managed to create in the lower east side something called the real university of the streets. It now has about a thousand people which includes hippies, academics, and Puerto Ricans with remarkable little tension, and this I think will also develop cross country.

Now, however, in order to make this possible we must develop a way to put into these groups some reasonably accurate information. I'm not in favor of sharing ignorance. I don't think any of us are. The problem is that very little of the literature or the tapes or the films or whatever it might be, really have much to do with any relevant topic today. We have good stuff on sociology or economics or whatever it may be but very little that's good on poverty or women or on sex or on education or whatever it may be. And we therefore developed a new series of books called the Dialogue Books which are based on an attempt to summarize in something like a hundred to a hundred-twenty pages the state of the debate on the topic. Not striving for consensus but for discensus. We created a document called the "dialogue focuser," which ways here are what people agree on, here are what people disagree on, and why. Now there are certain important things about this. The first is that it can be published in six weeks. It is therefore not out of date before it's published. Which is true of most books today... Secondly, it's open to continuous revision. Then, and perhaps most important, any of the groups across the country who come up with a topic that they are really willing to work on can have their material published so that you cease to have this enormous frustration where you do good work but there is really no way to get it out at all. This is a book series which will be widely available across the country which will be tied back into this overall national educational system.

Now, I'm quite willing to admit that it probably isn't enough. I am a profound pessimist. I said for a long time that as a Martian reporting back to Mars on the future of the human race, I will inform the Martians that they have a 99% chance of taking over in the next period of time. But I don't think that it's very relevant. You do what seems most important, and at this point it seems to me that education is politics. Politics doesn't work anymore. The only thing you can now do is change the viewpoints of the people. Congressmen and Senators are now really no more than just a straight reflection of the viewpoints of the electorate. And therefore what you must do is change the view of the electorate as to what they want. And this seems to me to be the only thing that one can possibly try....

In the interview I did with the "East Village Other," my main complaint was that the hippies really don't take themselves seriously enough. They don't believe in the world they want, which I think they could create. And I think if we could ever get across the point that this is perfectly available to us, the amount of intelligence already available within the hippy movement could be one of the major factors allowing us to change the social order.

HELIX

Consider, for instance, one of your proposals that guaranteed annual income. Please elaborate on that.

THEOBALD

When I originally proposed this I hoped that events would go this way -- that we would get a guaranteed income which is important because when a man has an income he can then choose what he wants to do rather than having it chosen for him. And even if it's the very minimum income it would still allow people who really feel strongly enough to get out of the system and survive. It could be done. Now, at this point in time, it is quite clear to me that we are not going to get the guaranteed income. We have to now turn it around by looking at how we get social change which would then lead to a new method of rights and responsibilities.... the sort of revolution which I think is now necessary would be a society of free goods, in which you would literally walk into a store and take off the shelf what you wanted. This requires two realities, one that we discover that enough is enough and secondly, that waste is intolerable. And this is not an inconceivable result in the relatively near future: that one simply takes what one wants. Some people want a lot and some people want a little. But this will be perfectly acceptable because there will be enough to go around. I think many of us will want much less than we do at this point in history.

Now, the guaranteed income, then to go back, seems to me too practical in a strange sense, to be very helpful. Because the issue, I think, is what do we now need, what sort of society would we have if we really said that no human being has any right to exert power over other people? In any sense. I think that is the profound question of our time. What would it mean if nobody can control somebody else? I mean, there will always be the

power of ideas, there will always be the power of relationship. But there must not be, it seems to me, the power that you will do it because I say so. And if you don't, you can be thrown in jail or you can whatever it may be....

HELIX

Most of the kind of value you put on the technology is an extrinsic one, namely insofar as it will facilitate the meeting of our basic needs, to give us the kind of time to live with a more creative reality. Like McLuhan, do you also consider technology to have an intrinsic value?

THEOBALD

I think very probably I disagree fundamentally with McLuhan and I think also with Buckminster Fuller. I think that technology is valuable because it frees us, as you have said. I am more and more dubious about its value in terms of increasing our capacity to live. I mean for example: Buckminster Fuller said that the great mobility in a society is a measure of the advancement of that society. I would suggest that one of the very major results of a human revolution would be a rapid decline of mobility. As people became concerned with other human beings, and had friends and a family, whatever definition that word is going to have in the future. He said well what's the point in moving, with the technology that can then be used to allow us to have a very major range of environments in one place. But I suspect that we may be much less intrigued by this than we are now. And that we will go back to realizing that these extensions of man are perhaps not particularly important although they may be very useful. It is man himself that is important. Now I don't by that want to dodge any of the long run issues about what technology is going to mean for what we mean by being a man or a woman. But I guess I don't see technology as really being the solution of any of our problems... We extend ourselves through our minds, through our thinkings, through our intelligence rather than through gadgetry.

HELIX

What is the alternative to waking up--does it take for you the cast of a holocaust or that of an Orwellian sleep?

THEOBALD

Well I think both are conceivable.... I'm not sure that it matters, because in either case it seems to me the world becomes uninhabitable in the sense that nobody with any real set of values believes about what makes life worth living. And I think that the nightmare is very close. I was in Detroit shortly after the riots and it was quite clear that the police had used this as an occasion of settling old scores. And it seems to me that it's very difficult not to mention that if this became a national situation it would get very serious, and in the very near future. This in turn would lead the negro to such depths of despair that you would produce a situation that was not reversible.

HELIX

Are there any other nations where the kinds of experiments that you're suggesting are now being gotten to more quickly?

THEOBALD

No, I don't think so. But in a sense this is perhaps the best thing about the whole situation. You see, we used to think that Europe was the place people were concerned about philosophy, about the fundamental meaning of life, etc. I don't think this is true. I think Europe is caught up in materialism and all the other things. I think America is the only place where it is conceivable that we might be able to handle this.... None of us really ever try to produce change at the level which I think all of us are capable of doing. Now if you are biblically inclined, I think you can say that if you have faith you can move mountains. I don't think many of us have much faith. And we will move very small mole hills because we have never gotten into the business of mountain moving. I think - I'm still convinced - that if we tried mountains they are movable.

HELIX

I think this is the hip movement's real malaise. It doesn't take itself seriously. It still identifies or feels that most of its actions and ideals are the consequence of some sort of simple freakish rebellion and that all things will pass away..including these.

THEOBALD

I think, in a sense, this is true. You can almost go one step further; that is, that when the older people say that this is just another adolescent rebellion the hippy culture believes it and does not see that it could be something quite different. Now, I think it is. I think that there are signs and portents which are extremely exciting. The problem is the young have unlimited time. And the reason that I run as hard as I do is because I think that we are between unlimited disaster and unlimited potential. And I think that if we can understand this the chances of solving our problems are very high. But if we continue to - in a sense - simply believe we're playing interesting games with ourselves and with our society, we are kidding ourselves and the society.



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john cunnick

O God, when after a while my mind blazed open like a dragon-wound or some common household appliance gone nova from the spells of chinese scientists; O God and no society of brothers, no athletic supporter to cushion the frail, fragile and fertile lobes where electronic experience hangs like neurologic mobiles in an atmosphere of vermicelli-capillaries stuffed with bloodcells, stuffed with the cosmic mythology of childhood, stuffed said the mesmerists, with everything I ever read or thought or saw: swinging, crashing like a roomful of hanging cheeses in an earthquake: crash and splat! I felt words fly loose, suspending strings broken, unmoored, squish into an image of the first woman (unreal blond child) upon whom I had exhausted my immediate and fragmented fund of immediate and viscerally nakeddescendents, and together words and images came down upon a floor which apparently had not been cleaned in quite a while. Later someone requested redemption:

"Awfully sorry sir, would a temporary halt in corrosive exposure do as well?" But of course it won't, no, because you see, I'm afraid of death, very much so, I'm afraid, I'm afraid. So Sir. And I tried for refuge in the wrong chemicals and the walls of my cave turned out to be obsidian chipped confrontation and terrible: the door that locked everything out of the cave but for the door's own cavedom in turn locked me in. The chocolate-warm mel tome glint of blood on brown hair, the martini hallucination inducing victims to see in freeways a mode of change rather than a state of being. For someone has invented the matter transmitter and the furniture at the point of exit is closely modelled on the furniture at the point of entry-- THERE ARE FEW EXCEPTIONS REMAINING.

Now there is a growth upon the music: tumorous tune-junction where the swift flute solo takes refuge in the sound of transistor radios oxidating in grass fires, and the structures of sound begin to decay and among the trash of shattered grace notes, (for first the fast notes sucum to entropy then the high notes and then all others in order: this is the rule) amid the debris of fallen do above high re-mi. There are few regulations dealing with this sort of affair: the prisons content themselves with removing shoe-laces. Governments attempt to refrain from mentioning them. People require politicians and elementary schools teachers to stick with lies which even their grandparents did not believe in the bathroom after church. Verywell, thank you, and yourself?



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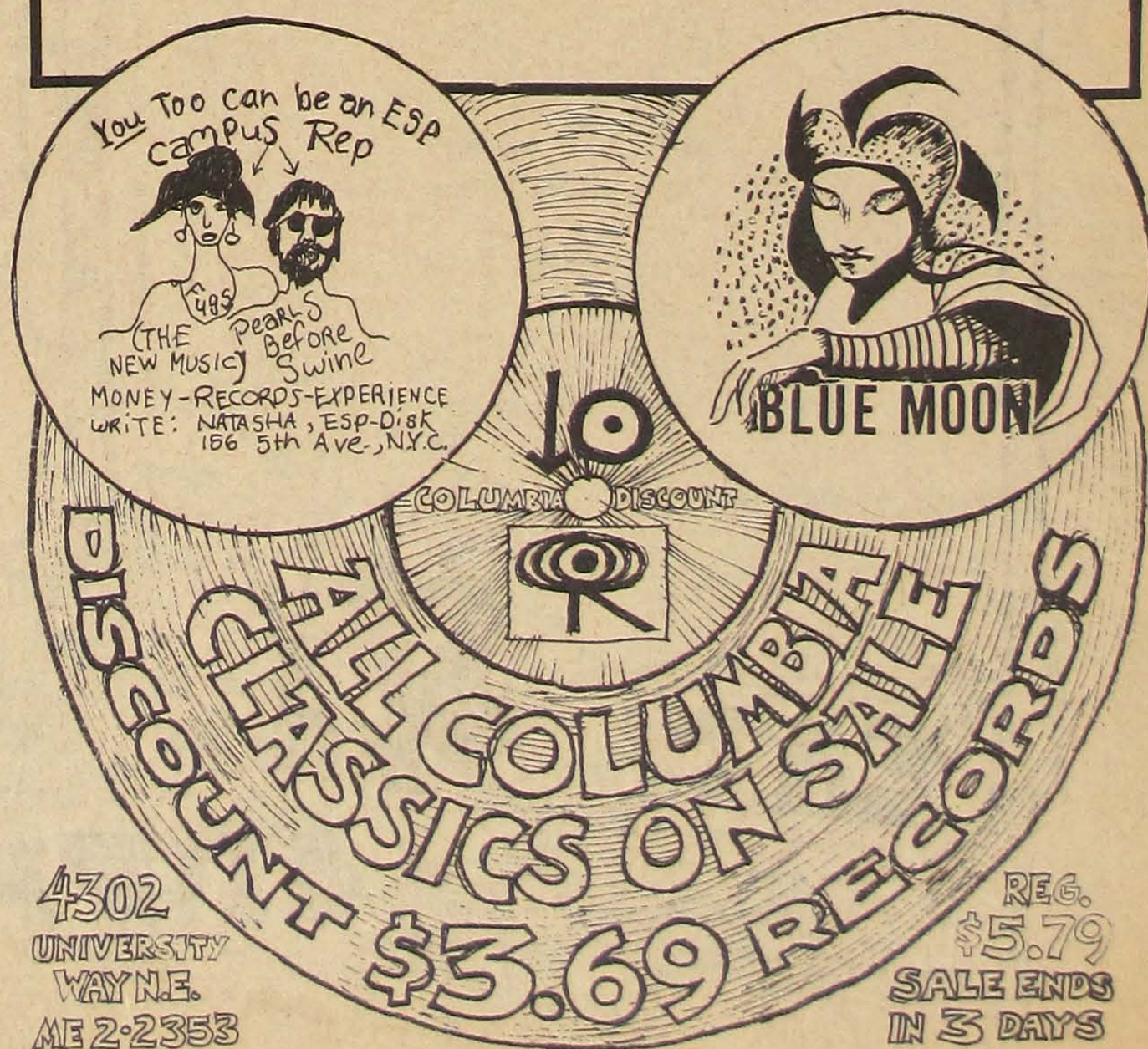
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free underground films: henry gallery

UW's Henry Gallery joins the Underground this Fall with a FREE experimental film series in the Gallery's new basement theater. The series will begin October 12 and run all year, except for vacations and exams, with four showings every Thursday: 12:30, 1:30, 4:30, and 8. The weekly programs during the Fall quarter will combine prize winners from the Bellevue Experimental Film Festival with early experimental films. Winter quarter will explore what's being done now in the Underground in SF, New York, and the Moon. Who knows about Spring? The theater seats only about 125, so show up early for a good seat.



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